THE UNITED CHURCH

AUGUST, 1959

OBSERVER

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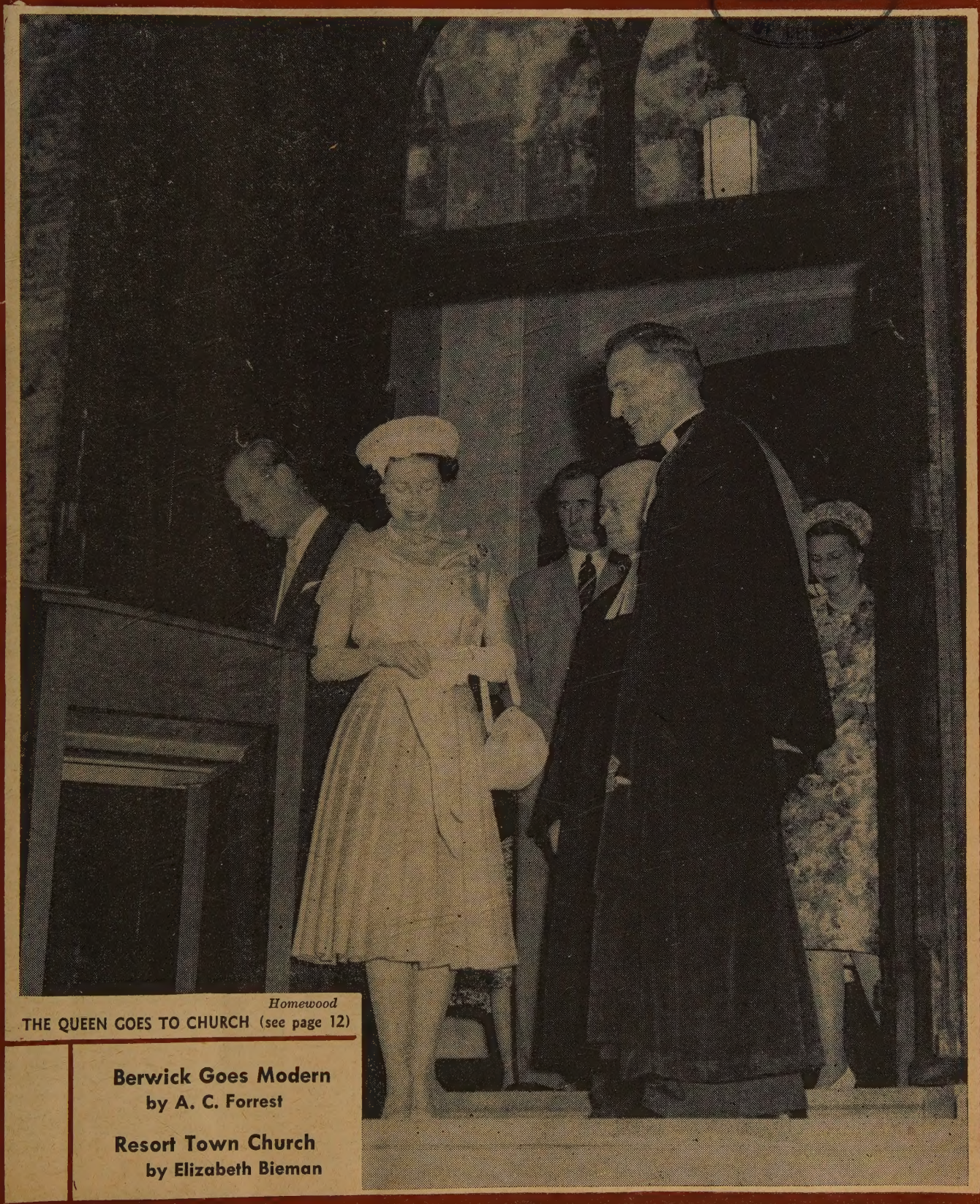


Homewood

THE QUEEN GOES TO CHURCH (see page 12)

Berwick Goes Modern
by A. C. Forrest

Resort Town Church
by Elizabeth Bieman

Letters

Youth Not Taking Over

Dear Sir: Your article on Trinidad, featuring Roy Neehall was an inspiration to me. The challenge for the cause of Christ in the West Indies came with new importance to my mind.

But I am a bit disturbed about your headline "Youth Takes Over." Youth has not "taken over." Nor do we ever intend to. We intend merely but significantly to lend a hand to the cause which has so nobly been going on for over 90 years. Our comparatively recent scheme of training men and women in Canada and in Jamaica is vitally important to our church, especially at this stage of West Indian affairs. . . .

The work of the catechists and locally-trained men and women, to my mind, deserves greater tribute than the ministries of youth. Also, allow me space to pay tribute to the Rev. J. W. E. Newbery, who has returned to Canada this summer. Trinidad has "lost" a pillar, a man whose contributions . . . will continue to bear fruit. . . . He will always live in our memories as an outstanding example of a dedicated, devoted, and diligent Christian. . .

Sydney, N.S. E. D. Samaroo.

Pioneers in Chinatown

Dear Sir: The item "Celebrate in Chinatown" stated that "Mrs. Monk, daughter of the pioneer missionary, the Rev. Edward White, began work among the Chinese, etc." Mrs. Monk was not a daughter of the Rev. Edward White, who went from Victoria where he landed in Jan. 1859 to what is now New Westminster in April 1859.

Mr. White's family at that time was a son, James H., and a daughter Sophia (later Mrs. Charles Street). Another daughter was born at the coast some years later. . . . The son became the Rev. J. H. White, DD, who was superintendent of Methodist missions in B.C. from 1903 to 1923. . . . I am his son.

Ottawa, Ont. Arthur H. White.

Dear Sir: . . . Mrs. Monk was the daughter of Rev. Ebenezer Robson. . . . I knew Dr. and Mrs. Robson very well and I know that his daughter did work among the Chinese. She had died before I became acquainted with the Robsons, but Dr. Robson often mentioned her. She had been an invalid during the last eight years of her life and Dr. Robson used to take her out in a wheelchair. . . .

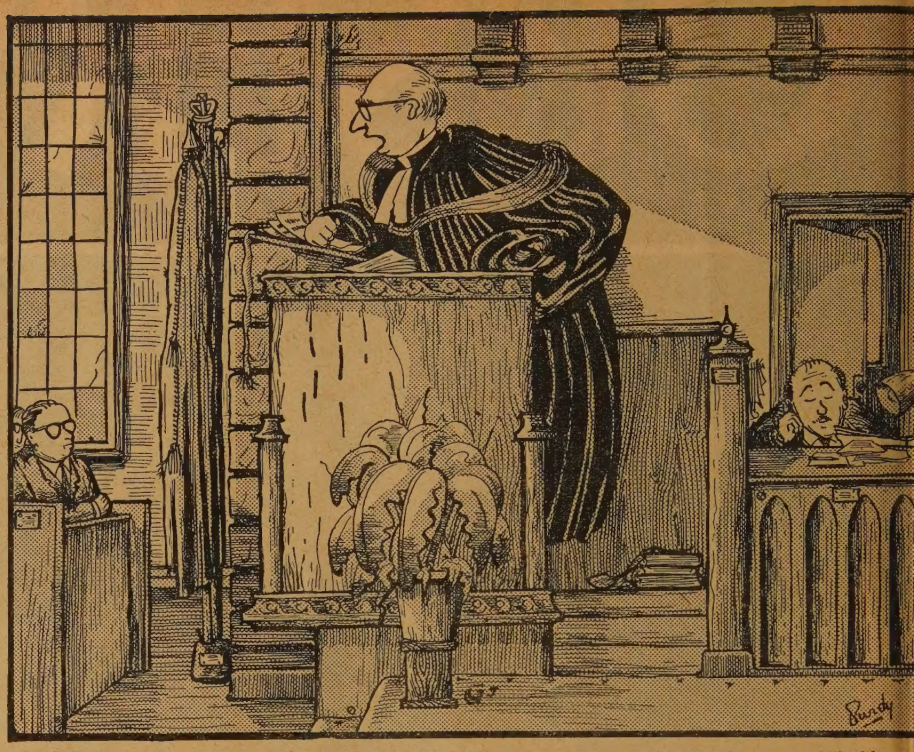
Bowen Island, B.C. (Mrs.) J. Collins.

Missions Here and There

Dear Sir: I have just finished reading your editorial salute to the newly-appointed missionaries to overseas fields. It made me think of two things. Firstly, that "world" missions does not seem to include those who, as home missionaries, are committed to the same mission and who meet just as difficult problems as those who are called abroad. Why should just "overseas" missionaries be singled out to be introduced? (Also agree that it might be helpful to have the service outside of Toronto, some time.)

Secondly, you mentioned that these missionaries need the prayers of those at home. But why not have a concrete guide for those who would pray for missionaries — for example, a list of names and fields included along with the Family Bible Readings in the Family Page each month. . .

Hamden 17, Conn. Marion E. Current.



"Since today is neither Father's Day, Uncle's Day, Be-Kind-to-Canaries-Day nor World Literature Lover's Day, I shall preach on John 3: 16 . . ."

Fair to the French

Dear Sir: At the last meeting of the executive of the Montreal Presbytery United Church Men, I was asked to write to you expressing our appreciation and commendation of the article "The Face of French Protestantism." It was, in our opinion, a very fair presentation of the French Protestant situation in the Province of Quebec.

St. Lambert, Que. David H. Holland.

Gambling in Canada

Dear Sir: The shocking situation so impressively presented by M. B. Pengelley in his article "Gambling in Canada" is sufficiently alarming to cause great concern, and should create an urge among your readers to help stem the tide of this great evil which Lord Keynes, the famous British economist, describes as "in the nature of a drug" and the addict "in the position of the drinker who cannot leave it alone."

But effort to this end won't be helped if wholesale recruiting is encouraged by the condoning of "friendly bridge with a little money on the side." . . .

Arkona, Ont. C. V. Blatchford.

Those Sunday School Lessons

Dear Sir: It was greatly satisfying for many of us who gave time and study to the "Presuppositions" to learn from Professor Johnston's article "What Sunday schools are going to teach," that a deeper understanding of what we have received in God's revelation will be reflected in the new plan for the Sunday schools.

Another fact emerged from the article. It is greatly beneficial for the church to gauge the opinion of both ministers and congregational representatives, via the presbyteries. After all, since the days of the Reformation they have been the ones that can speak for the Church. . . .

Professor Johnston's article made it cl enough that neither the approval of the 1 General Council, nor the Presuppositi themselves, reflected the convictions of church as a whole.

When next time important decisions h to be made for the United Church, it mi be worthwhile to remember this and in presbyteries again to state their views.

Sebright, Ont. (Rev.) T. Hogerwaa

Editor: The writer of the above, who freque makes valued contributions to these columns, decided to leave the United Church to accep call to the Reformed Church at Strathroy, O which he finds more theologically congenial.

Dear Sir: . . . Let our Christian educati experts, now devising a new curriculum the instruction of the young, use these t standards to measure the value of a material included — Is it in harmony w the laws of the universe as revealed experience and by scientific research? Is in harmony with the Spirit of Christ?

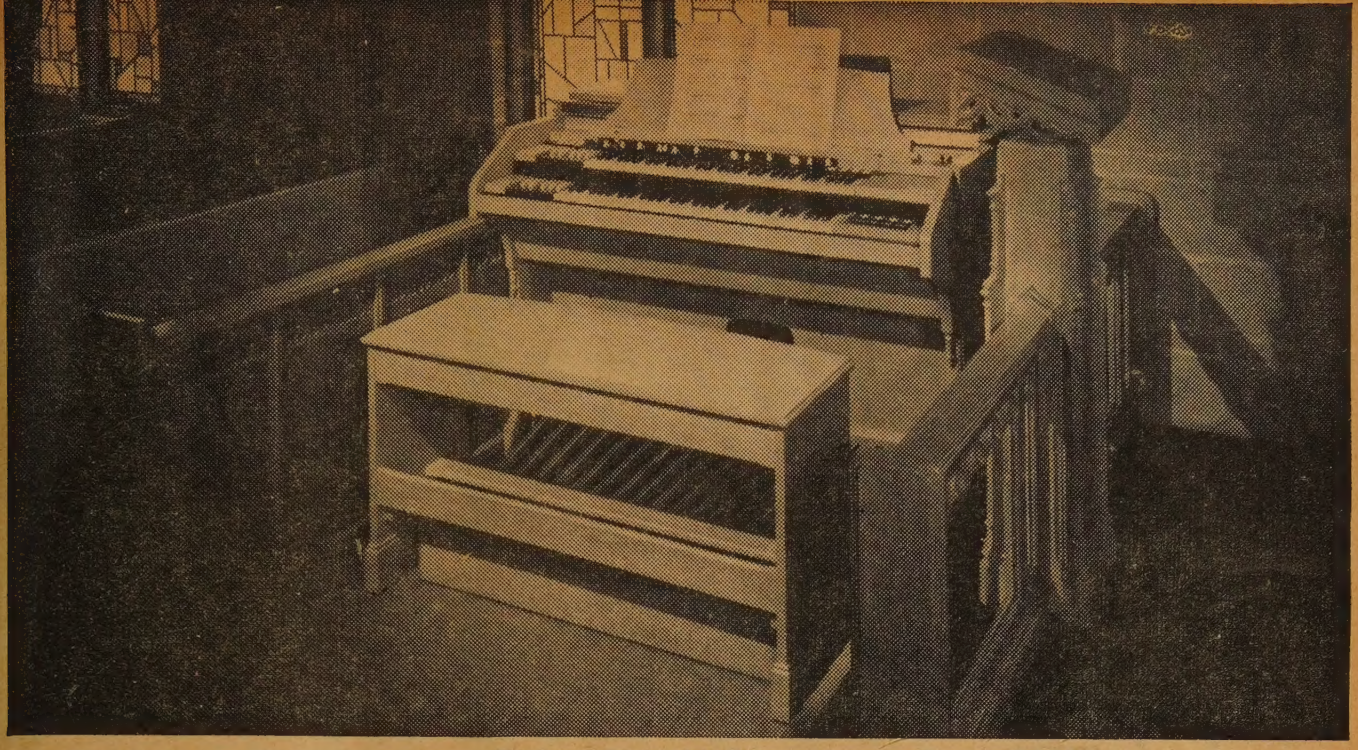
Rapid City, Man. (Rev.) G. G. Har

A National Church?

Dear Sir: You refer to suggestions tha merger of the United Church with Pres terians and others in the United States mi be seriously discussed. You seem to sugg that should this take place it would prejud the prospects of our United Church beco ing the national church of Canada. Ou this to be made a barrier to church unio

There is no such thing as a natio church in the New Testament. No su conception of His Church seems to h been in the mind of Christ or of His apost If we truly believe that "only a united chu can save the world," as our leaders h sometimes said, would not the very conc tion of a national church be an obstacle the way? Let us have all the rich divers

(*Continued on page 4*)



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of the Christian Church and its worship; but even more let us have all the unity of the Spirit that can be achieved. Surely this was in our Master's mind when he prayed that they all may be one. What is wrong with the conception of the United Church of Christ **in** Canada or **in** England or **in** any other country? As an interim arrangement we could conceive of the Presbyterian Church of Christ in Canada or the Episcopal Church of Christ in Canada and so on. But surely, a United Church of Christ, comprehensive, universal, external, is worthy of the sacrifice of any national or ecclesiastical entity as such.

Toronto, Ont. (Rev.) John Short.

Editor: The suggestion was not an OBSERVER *idea, but a reference to the well-known Declaration in the Basis of Union that "It shall be the policy of the United Church to foster the spirit of unity in the hope that this sentiment of unity may in due time, so far as Canada is concerned, take shape in a Church which may fittingly be described as national."*

Worst Editorial Yet

Dear Sir: Congratulations! The editorial, "That New Party," was the worst yet. First we are treated to a feckless, mealy-mouthed apology on Newfoundland. Now we must endure the meanderings of an editorial based on the presupposition that the old-line parties represent all classes in this society, when every reader in the country knows that they are promoted and financed by big business.

Please have mercy upon us! There are still a few working men left in the church, despite its cosy home among the rich.

Vancouver, B.C. Ronald L. Faris.

Dear Sir: Why mar an otherwise good journal by a poor editorial page? Why not leave it blank or have somebody else write for it? . . .

. . . The CCF party is sorely needed throughout Canada. . . . It has much more to contribute than either the old parties can. . . . Frankly, if your editorial reflects the official position of the United Church, I have only one choice, contribute more to a party I believe in and less to a church gone to seed. . . .

Sawyerville, Que. Curtis Lowry.

Dear Sir: Your attack on the CCF, labour and "Do Gooders" comes with ill-grace from a professional custodian of the Christian verities. . . .

Toronto, Ont. George Philip.

Dear Sir: . . . Mr. Knowles, Mr. Coldwell, Mr. Douglas, Mr. Woodsworth and many others have found that the free enterprise parties are operated on principles which are contrary to the spirit of Christianity. . . .

The CCF has tried for 25 years to break the hold on the economy of our Canada, but we are beset by smear, scare, coercion and other un-Christian means, so that many who believe the party is the best, dare not, or have not the opportunity to vote for it. That is why some leaders have undertaken to try to enlist the organized groups of labour, and to acquaint the rank and file of the working class with some proven facts of political action.

Bible Hill, N.S. Wm. A. Wright.

Dear Sir: It is unfortunate that you dismiss "The New Party" (June 15) with the questionable affirmation that "North American democracy has produced political parties for all classes. Many will fear an attempt to organize one class for political action against another."

Should you not have noted that many . . . do not feel that the old line parties cut across class lines; and that therefore "people's party" is a necessity? While . . . support is given these parties by the peopl it may be questioned whether they receiv democratic representation in return. . . .

It is time for all churchmen to recogniz the power struggle now going on in th world; and to recognize the fact that thi is no simple struggle which can be dea with through simple moralistic injunction It is time that churchmen listened mor carefully to those who would maintain tha in this power struggle, one side be closer i aims to that which Christians seek in society

Perhaps when this is done, the churc may provide that impetus by which societ will move toward a truly democratic stat in which the people do in fact hold powe and in which political parties will not fin it necessary to take into account the clas barriers which now divide man from mar

Welland, Ont. (Rev.) Robert Wrigh

Dear Sir: The United Church has alway prided itself on looking toward the creatio of a better society. It is therefore disappoin ing to find **The Observer** editorially attackin the new political party designed to includ the CCF, trade unions and farm organiza tions. . .

To declare that the new party will be class party while the old-line parties "cr across" all classes, is to overlook completel the meaning of the Pipeline Debate i Parliament, the tightening control of com mercial monopolies, the devastating soci effect of high-pressure advertising, the whol narrowing circle of conformity and insecu ity. These things are the marks of a clas society. The CCF was formed to help crea a classless society.

The Observer indicates that the CCF ha done good work in the past but risks sel destruction in combining with industri workers and farmers. Surely **The Observe** knows that in every country where economi and social democracy are increasing the is a socialist government whose backbon is composed of the people who do the usefu work of the community, and whose hea and heart are those among them who refus to be content with a society where a fe people enjoy life largely while the majorit are condemned to a trashy materialism th makes a mockery of civilization.

Grace (Woodsworth) MacInni Vancouver, B.C.

Question Box Hedging

Dear Sir: **The Observer** contains a questio concerning a young student pastor wh announces that Joseph was the father Jesus. It seems to me that the answer give to this problem in your Question Box is ju another sample of the usual hedging don when such a question is raised. . . .

Hedging on this type of question will on serve to extend the time lag between pulp and pew for another generation or two.

Dr. Allen R. Reesc San Bernardino, Calif.

Stories from Bible Land

Dear Sir: I enjoyed very much M Homewood's photostory "The New Testa ment Scene Today." I am going to cut o the pictures and make a Bible album.

It is very thrilling to see the actual stree and places where Jesus and the disciple trod. How wonderful to stand on the san ground. Your Christmas article on Beth lehem was greatly enjoyed also. . . .

Vancouver, B.C. Mrs. Clifford Harve

THE UNITED CHURCH
OBSERVER

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Principal E. T. Lute

IN THE NEXT ISSUE

Lute of Naparima
By A. C. FORREST

Those Penny Stocks
By M. B. PENGELLEY

Observations

MANAGING EDITOR HOMEWOOD was invited to a press reception for the Queen on the Royal Yacht last month, and combined his trip with a visit back to Dr. Charles Este's coloured church in Montreal. Her Majesty told Mr. Homewood she was looking forward to her visit to Kingston's Sydenham Church, and surprised our M.E. with her detailed knowledge of tour arrangements. For the M.E.'s pictures and Miss Pryce's story of the Sydenham visit see page 12.

DR. ESTE AND HIS CHURCH were both re-decorated for a re-dedication service. Union Church had been renovated, and Mr. D. Milne, the man who specializes in the manufacture of gowns for pulpit and choirs, presented the good minister who used to be a shoe-shine boy, with a handsome new Dr.'s robes. He made and presented a new gown and cap to the choir leader, too. Mr. Milne has long been a friend of Union and supplies the pulpit sometimes during the vacation period. Dr. Este was on THE OBSERVER cover June 1st.

* * * * *

● NO GOOD THING can come out of Toronto is an attitude we find in some far-flung places, so we do not often suggest following the Ontario capital's example. However, good things do come out of Toronto Conference occasionally, and from enthusiastic reports we gather that such did one evening this year when sessions were held in Owen Sound—a place from which it is said many good things have come.

IT WAS THE NIGHT FOR WOMEN being designated as deaconesses and commissioned missionaries. Such services tend to get cast under the very dark shadow of the impressive ordination service. It's not the same as an ordination service, but it is a very important ceremony for women who have made a carefully considered choice to be deaconesses rather than ministers. So conferences have to study carefully how best to make solemn, dramatic and memorable those services when young women are set apart for full-time service.

THE ORDINANDS AND THE CANDIDATES were all heard one afternoon. (We often think they should all be heard in all conferences) and then the evening service in charge of the I and S committee was planned to give a good background to the big service. Three good speeches were made. One by Frances Wallbridge, an attractive missionary on furlough from Angola! Then Dr. James MacKay spoke on downtown work, and the Rev. Emerson Knowles on the rural church. Then Conference President Stephen J. Mathers stepped forward and quietly said: "Against that background and into that work we are now to designate and send forth women . . ." and he proceeded with the services for three deaconesses and two missionaries.

A QUIET SUPPER was provided the next evening, for the young ladies, ordinands and conference officials. After the meal was finished the church women cleared away the dishes and a solemn service of Holy Communion was held for all who were embarking on life service in the church. There was a further half hour for meditation before the ordination service in Division St. Church. Reports are: it was a wonderful and meaningful experience for all.

* * * * *

● AN EDITORIAL FOR AGNOSTICS (page 7) reminds us of the story of the college freshman who thought he was going to shock the devout editor of a religious newspaper. "Since I've been up at college, I have been having a little trouble with my faith," he said rather gaily. "Are you sure," asked the older man, "that since you started to college you haven't been having a little trouble with the Ten Commandments?"

* * * * *

● AN ONTARIO FARMER watched quietly one Sunday morning as his youthful minister packed up his belongings before moving on to the third "point" on the charge. Carefully he placed Bible, Book of Common Order, Hymnary and leather-bound notebook in a small suitcase, then folded gown, scarf, and hood and stored them away, laying crisp white bands on top of all. As the minister and elder closed the door of the little frame church where for a hundred years no gown was worn, prayer read, or sermon preached from notes, the elderly man said to the younger: "It takes almost as much equipment to preach nowadays as to run a farm." ●

Editorial

The Queen and Us

WE would hope that the subject of Her Majesty's worship would never become a matter for controversy among Canadians. Two years ago when a British paper sharply criticized the planners of the Royal tour for arranging for the Queen to worship only in Anglican churches when abroad, we were happy that no voice from The United Church of Canada was in the chorus.

In the United Kingdom the place where the monarch worships is of national concern. For there she has an official place in the established churches of England and Scotland.

But Canada has no established church. Here the Queen's worship is a personal and private matter. We assume that normally her choice will be to worship in the familiar atmosphere of an Anglican church, and we think all persons should respect that choice.

However, many of her subjects were pleased that she chose to worship also, as her father and mother did when they visited Canada, in a United church. We don't think she should be expected to try to please all her subjects by worshipping first at this denomination and then at that. But it seemed a wise choice to attend a service in a church to which the greatest number of Canadian Protestants belong.

Sydenham, Kingston, is a fine historic church in a lovely city. Through the CBC, great numbers of Canadians were able that hot June Sunday to join their Queen in the worship of Almighty God. There she sang the hymns with fervour, as she does when she goes to church in Scotland.

Sydenham's ministers, the Rev. R. H. N. Davidson and the Rev. R. Smalley, conducted a dignified service, and Mr. Davidson proclaimed a helpful word. For this all who listened in and worshipped too, were deeply grateful.

REP BY POP

THE United Church is so constituted that every major section is assured representation on the Executive of General Council and its administrative boards, with one exception—northern Ontario.

This is one of those geographical and organizational accidents, for northern Ontario, which has been agitating to become a separate conference, is presently comprised of presbyteries of three conferences. Sometimes they feel like tag-end presbyteries.

It so happens that these presbyteries are well represented on some boards, and without representation on others. Worse still, there is no one from the clay belt, the nickel belt, the gold belt or the uranium belt on the Executive of General Council. There is a representative from the Lakehead, a member of Manitoba Conference.

Every conference has at least two representatives on the Executive. The nominating committee should consider in future whether it is wise to have no northern voice on its Executive.

This weakness was very apparent a few weeks ago when the Executive was asked to consider a resolution from the Board of Colleges requesting that "leadership and support" be given the north in its effort to secure a non-Roman Catholic university.

There was no one there to speak for the north. And when there is no one present to speak for a cause, it often becomes a lost cause.

Hamilton Conference, of which Sudbury Presbytery is a part, has four representatives from the city of Hamilton itself on the Executive, but none from South Bay Mouth to Capreol. The Hamilton representatives are very able men and the Executive needs them all. But this is not rep by pop.

The north, which is jumping with mining activity, would be better off organized into one conference. There are 346 churches and 100,000 United Church persons in the presbyteries suggested. The Anglicans and the Roman Catholics have seen the wisdom in such geographical organization.

A GREAT MISSION EFFORT

THE People's Church, Toronto, is an independent congregation. Its minister was trained in a United Church college; his father, the Rev. Dr. Oswald J. Smith, who founded the church, was a Presbyterian minister.

People's worship in the old Central Methodist Church on Bloor St. E., and many of their members are former Methodists, Presbyterians and United Church.

Last month the congregation had its annual missionary convention and gave an offering of $313,000 for missions—overseas missions.

The Sunday school of 400 gave $48,000. The elders contributed $46,000; the choir $12,000; the Christian Business Girls' Club $6,000; the Women's Prayer Meeting $4,000; and the Band $1,500. The members of People's are not wealthy. Many of them ride the street car to church, and they packed 2,000 into the great auditorium the closing Sunday evening of the rally—a warm Sunday when many United Churches were packing away the evening service for the summer.

People's has a policy of guaranteeing support to any missionary who has been accepted by one of the independent mission boards in Canada who has no other support. The result, they can claim 350 missionaries receiving full or part support from the $313,000.

We think it fair to add, without intending criticism, that many of their missionaries have not the educational or other qualifications to be appointed by either of the United Church boards. But they have many great missionaries.

These evangelical churches which, by and large, do not belong to the councils of churches or ecumenical movement, have now passed the older denominations in numbers of missionaries overseas. We covet their zeal and congratulate them on their good effort. We wish that we could have closer fellowship with them.

An Editorial Prescription

FOR THOSE WHO WISH TO BELIEVE BUT CAN'T

THERE aren't many professing atheists about any more. There are many agnostics, sincere, reverent and unhappy agnostics.

An atheist is one who says there is no God. An agnostic says he doesn't know whether there is or not, and further he's pretty sure others don't know either.

Militant atheism has died out, for it is not a tenable position for an intelligent man. The Bible says, "The fool hath said in his heart there is no God."

But agnosticism is on the increase, and many agnostics are articulate. Their position is intellectually respectable, and some agnostics are missionary-minded. Like old-fashioned atheists, they love company in their doubtful state, and convinced that God cannot be known to them, they like to convince others that He cannot be known to anyone.

Atheists, Like Evangelists

There was a time when crusading atheists stumped the country like itinerant evangelists mounting their platform to preach their gospel of unbelief. To their credit, let it be remembered many were fighting with courage against sham, hypocrisy and self-delusion among religious people. They were shocked at the superstition and ignorance which possessed the minds of professing Christians. They were irritated when those who professed faith in a revealed religion tried to prove God with pseudo-science, and feared the newly-discovered truth which science disclosed.

But they are gone. There are many practical atheists about. They don't mount the rostrum. They simply deny the existence of the Creator by the way they live, and spend their years betting there is no God.

The term agnostic is rather modern, coined by Professor Huxley a few decades ago. But the attitude is more ancient than Greek culture. Long ago when Paul climbed Mars Hill to preach on the Areopagus in the morning shadow of the Parthenon, he drew attention to a monument to the unknown God. The Athenians in their way were reverent agnostics about the God Paul declared.

Today many agnostics are reverent and wistful. There are those who cultivate a reputation for agnosticism because it gives them some negative standing among their conventional friends. There are others who would like to believe but can't.

Good for a Christian

Most humble Christians are at some points or other reverent agnostics, "believing where they cannot prove." There are times when all of us have to say, "I don't know."

But the thorough-going agnostic arrogantly asserts that it is just not possible for man to know God even if there is a God. It may be good for the Christian to run into such. A clever agnostic will force a naïve Christian to cut some of the false accumulation from his faith, and become more intellectually honest and theologically alert.

Even the argumentative agnostic may be crying out from the depth of his spirit to be shown the way. Too often he finds his Christian friends unable to help him.

For the other kind, the reverent humble agnostic who prefaces prayer with: "O God if there is a God, save my soul if I have a soul," there is affection and respect.

The Bible says that God has hidden some of his secrets from the wise and the prudent and revealed them unto babes. That is verified by life. About us are wise men, steeped in learning, with minds alert and searching, who live in religious doubt. And about us there are simple unlettered folk, who have an unquestioned faith that carries them through the hard struggles and deep sorrows of life.

Prays, Can't Find

What is a man to do who has a little faith that trembles on the brink of great decisions? What does a man do who wants to make his life add up to the greatest good but hasn't the faith to accept what his father took for granted? What does a man do who would like to know the God he tries to worship in church, but isn't quite sure there is such a God?

What does a man do who knocks and finds the door is not opened? Who prays unanswered prayers? Who seeks but does not find? What does a man do who in his heart covets his neighbour's faith, but in his mind doubts that his neighbour's faith is justified?

Recently a teen-ager went to her minister with this problem. She had been denied religious training by indifferent parents in a godless home. But she was sensitive and sincere, and she noted that her Christian friends had something she did not have. She wanted it for herself.

Her minister tried to explain carefully that she would find God in Jesus Christ. But she broke in: "Don't tell me about Jesus. I don't even believe in God yet." But hers was the wrong way to go about it. Her minister had to start again with Jesus the Son of God.

Know Jesus, Know God

Some agnostics say they believe in Jesus as a man, a great teacher, a wonderful prophet, but not as the Christ. Well Peter followed him for many months as a man, and finally came to know him as the Son of the living God.

The one who would like to believe in God but can't, must follow Jesus the man, and he will be led to the Father. The humble agnostic should get to know the man of sorrows acquainted with grief. He will lead him to the Father who sent Christ into the world to save sinners.

Let him who doubts obey the Ten Commandments, for they will be like a school teacher leading a child through knowledge of a book to acquaintance with its author.

Let him who cannot believe in a Lord of Lords, follow Jesus for a while as teacher and guide. When he gets to know Him he will know God. ●

Old Time Camp Meeting

By A. C. FORREST

BERWICK, N.S., is a pretty little town in the fertile Annapolis Valley, known to the rest of Canada for its famous camp meeting. It has met every year since 1872. This week hundreds of Maritime people will gather for 10 days of preaching, prayer, study—and good fellowship.

The camp, just south of the village, is hidden in a grove of towering hemlocks which were good-sized trees when Champlain founded the Order of Good Cheer at the Habitation, a few miles up the valley near Annapolis Royal, 350 years ago.

A passer-by could miss the location. But on an early August evening a few veteran campers will be seen sitting placidly on the "sinners' bench" outside the gate enjoying an evening smoke. No tobacco may be burned inside the gate, and even the smokers agree with the policy, not they say enforced by Methodist tradition, but for fear of what would happen if a spark fell on the needles which carpet the outside auditorium among the evergreens. Some trees are six feet girth at the base.

Four-score Years

Berwick was founded over 80 years ago after a Mr. E. C. Foster returned enthused from a Boston evangelistic camp meeting. There were many such camp meetings in the USA and in Upper Canada. Most of them have gone from the Canadian scene, although young evangelistic groups and churches support them still. The United Church has a vigorous summer programme in camp and school, but Berwick is unique.

Berwick has changed, and while the camp evangelist and the great public preaching meetings are still the central features, the programme has been filled out with a school for clergy, a school for WMS leaders, a vacation school for children, young people's school, and laymen's conference.

Many Maritime families have their cottages there and retur year after year for a vacation and for spiritual enrichment. I addition, the camp itself owns 68 cottages—many of them two storied, and rents them furnished for as little as $20 for th 10-day camp. There are a few apartments for rent and som dormitories.

Tenting Ground

At the edge there is a tenting ground where vacationers mostly young ministers with their families, pitch their tents o park their trailers. There is a large dining hall, where the cam young people get free meals for waiting on tables, and wher campers may eat if they wish, at very modest rates. Grea numbers follow the economy plan and prepare their own meal Visitors always know they can be fed. There is chicken ever Sunday—Boston beans Saturday night.

The main services are public, and local children come to th vacation schools, too. And while there is a full programme n camper is under compulsion to attend. In the evening man sit in their rocking chairs on cottage verandas, and listen to th services and hum the hymns as they keep their eyes on th children.

And former campers keep returning every year. Last yea the Rev. James A. Fraser, former president of conference, said "We travelled 1,325 miles to attend this camp. . . I feel ther is more of the Peace of God here than anywhere else that know this side of Heaven." Like many other Maritime church men, he has spent his days in manual work painting and repairin Berwick property.

And Dr. Norman Coll of Ottawa, a perennial visitor, says "Like my fellow ministers summer finds me jaded and in nee

WMS chapel is site of training school for leaders and a gathering place for women of the church.

Wetmore photos

The camp book store is a popular place with both ministers and laymen It is operated by volunteers for the camp committee.

Goes Modern

Crowds gather for Sunday afternoon service at Berwick's chapel in the trees.

f rest, of mental refreshment and spiritual renewal. This, Berwick provides for me." He has special praise for the school or clergy which runs each morning for two hours and last year vas conducted by the moderator, Dr. J. S. Thomson.

Big Diet of Religion

Some say that for a holiday they do get a very big diet of eligion at Berwick. But they may choose what they wish. ome ministers, like the three MacLean brothers, Frank from harlottetown, George of Glace Bay and Ward of Halifax, have een holding their family reunions at Berwick for years. The ev. Frank says: "Two of my sons are headed for the ministry. o small part of the credit goes to Berwick Camp which they ave attended regularly."

The big event of the programme is, of course, the night reaching service, to which the public comes. Usually there ill be special music, opening song-services, and good preaching. fter the benediction the young people will be off to the fireside ut for prolonged discussions on that, this and everything, eligious—and otherwise.

Over in the old camp ground others will gather about their nts sipping tea and talking religious shop.

And in the numerous cottages, little groups gather to talk bout their church into the night. And they sing.

Former moderator, J. S. Thomson, an old Berwick camper, ho has been a leader three times, says:

"In the church there is a core of spiritually-minded people ho are eager for fellowship, interested in religious truth and esirous to hear the Scriptures expounded and the Word reached. They are the soul of the church. Berwick brings nem together."

In the morning a great many of the families prepare their own breakfasts; others meet in the dining hall. Then the meetings begin. The WMS leaders' course functions throughout the camp, co-operating in the major functions, providing some of the programme for the whole camp, and taking part in the Bible study.

In the meantime the small children are away from their parents in the vacation Bible school.

In the afternoon there is a public meeting with an address and discussion. Last year the warmest and most prolonged discussion of the afternoons was on the subject of temperance.

Baptist Support

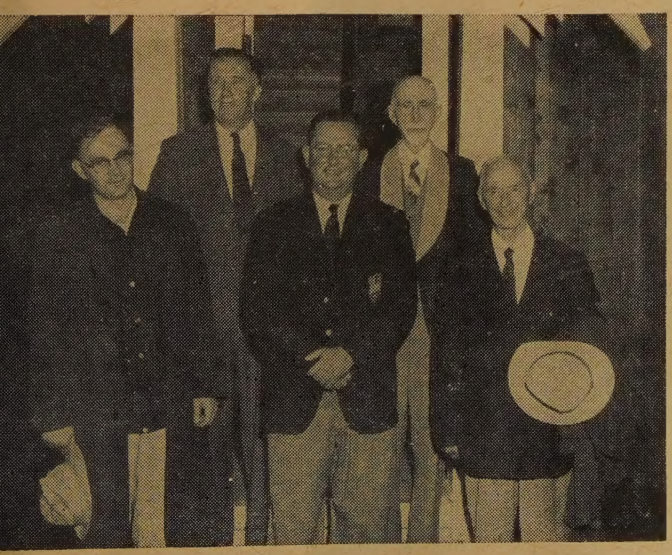
It is traditional for the president of the Maritime Conference to preach on the first Sunday afternoon, and also traditional to invite the president of the Maritime Baptist Convention to preach the second Sunday morning.

Baptists, who are strong in the Annapolis Valley, have long supported the Berwick camp meeting, and one will see Dr. Watson Kirkconnell, president of nearby Acadia University, sitting in the open air auditorium at the evening services.

The most important guest at Berwick is the evangelist, and the most important day is that first Sunday when the crowds from the Annapolis Valley and from more distant places gather to sermon-taste. The first afternoon and evening services are broadcast, and the impression created then will influence the crowds and the collections for the week.

Crowds at the preaching services apparently are not what they used to be. More emphasis is being put on the small groups, the children's and young people's work. But the evangelist who

(*Over*)



hool for clergy is an annual feature at Berwick. Acadia University ofessor M. R. B. Lovesey (centre) poses with some of the students.

Bailey photos

Young people also have a busy programme at the camp. This group of YPU members have all eyes on their discussion leader.

preaches every night for the week and several times each Sunday must be a preacher.

And they are sermon-tasters and sermon discussers in the Maritimes. In most parts of Canada, ministers will take their brethren's sermons apart behind their backs. In Berwick—if they respect the preacher and find he mingles as a brother with the folk over the tea cups in the cottages late at night—they take his sermon apart to his face. Such is complimentary. The preacher who goes to Berwick with a humble heart should become a better preacher.

Many are the tales of the great preachers and the less great. One concerns a big name from the U.S. who didn't deliver the pulpit goods. At the first service he gave a talk on a recent trip. For the second he delivered another travelogue.

Berwick listeners expect the excursions to be into the Bible, and the commentary to be on life, not geography.

When it got no better by mid-week, some of the brethren waited on the evangelist who apparently had been spending his days viewing the Maritime scenery, rushing in at the last minute for the evening service.

In the interview it was pointed out that when he had been invited it was assumed he could preach. If he couldn't there were others at the camp who could, and they would be ready to make such arrangements. If he could, they wished he would get down to it.

The story is that the next day was spent by the visitor in his cabin working. The next night the homiletics had been improved and the Word of the Lord came through. That's Berwick; the Pine Hill class-room emphasis on preaching, and the sermon-tasting habits of the Maritime people are reflected in the demand for relevant preaching, and a man may be both flattered and frightened when asked to be Berwick evangelist.

Among past preachers of whom Berwick regulars speak highly are Charles Templeton and James Robertson, Roy L. Smith, Wallace Hamilton, and Crossley Hunter.

The Children Like It

Perhaps the best thing about Berwick is the children's and young people's work. Last year over 160 children were enrolled in a top-flight vacation school. And 50 young people inspired the camp, provided the waiters and waitresses at the table, had discussions late into the night and seemed to have a good time, too.

We know one little miss from Upper Canada who was not quite three when she attended vacation school, but has talked all winter about going back. And two families of Ontario churchmen where four daughters range from youngsters to senior teen-agers, unanimously place Berwick at the top for a summer vacation. Some of the waiting-table teen-agers have been at the camp since childhood.

Youthful Maritime ministers with special interest in and talent for young people's work provide the leadership for the YPU age group. Deaconesses, WMS workers, C.E. directors—the trained professionals—are on hand with the vacation school and others younger and less experienced receive training, too.

This year's camp evangelist is Dr. G. Ernest Thomas of the Methodist Church U.S.A.'s Board of Evangelism. Bible study is to be conducted by former Maritimer Douglas M. MacIntosh, now of Whitinsville, Mass. And Toronto's Dr. J. R. Mutchmor will be expected to provide inspiration and light—and maybe a touch of controversy — for the afternoon discussions.

The WMS school for leaders has strengthened the programme, and attracts many able churchwomen. This year's programme is to be a background course on Africa each morning from 9-10. For the rest of the day many hours are spent in training leaders of all WMS groups in missionary education, and how to do it back in the local church.

In recent years the main camp has been preceded by a laymen's weekend conference organized by the Board of Men. Some of the men are able to stay over. Others have only the weekend. Their presence and programme and co-operation with the larger camp gets the regular camp meetings off to a big start.

Finances have been a problem to the camp committee for many years. The Board of E and S S provides an $800 grant; many churches and individuals make annual contributions to keep the camp going; most of the support comes from offerings.

No old-time evangelist with his eye on the love-offering ever prayed harder or appealed more earnestly than modern camp officials at Berwick. They counted the collection and recruited volunteer labourers for many years always fearful that the camp might have to close. With labour and sacrifice they master-minded the finances through the bad years. Now they appeal that more and better buildings may go up, and the programme may grow and improve. Those who organize the annual camps and those who attend believe that modern Berwick has as much to offer the United Church as the great revivals of the past contributed to Annapolis Valley Methodism.

Berwick camp meetings attract all ages, from Grandpa to junior in his carriage. ●

A Photostory by E. L. HOMEWOOD

Pilgrimage to Hay Bay

LARGE drops of water seeped through unseen leaks in the church roof and formed pools on the entrance floor. Outside, cars sat hubcap-deep in mud and the rain drumming on the roofs almost drowned out the words coming over the public address system.

But no one seemed to mind. It was the Hay Bay Pilgrimage, and not even heavy rain could dampen the enthusiasm of Bay of Quinte area people for this annual trek to the first Methodist church in Upper Canada.

The old Hay Bay Church — which now bears an Ontario Government historical site plaque — was built in 1792, eight years after the arrival of United Empire Loyalists in Upper Canada. Twenty settlers contributed £108 for erection of the two-storey frame building. It has weathered a strange and checkered career.

The building was sold in 1862 after being replaced by a brick church, and it became a barn and implement shed. It is rumoured that for a time lake schooners loaded barley there for Oswego breweries.

But the Methodist Church bought back the building 48 years ago and launched a reconstruction programme. It has been going on ever since, and the property has become one of the United Church's most valued historical sites.

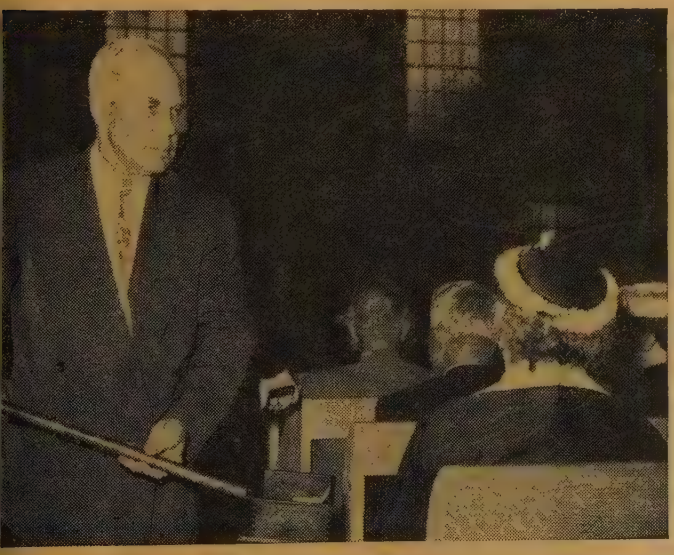
The big event of the summer at Hay Bay is the August pilgrimage, when hundreds of district residents and vacationers overflow the church for the once-a-year service. They hear a visiting preacher recall the past but urge them to look to the future. And they listen attentively as a choir or soloist from a nearby church goes through some specially-prepared music.

But to many people the pilgrimage is more than a service. They bring their lunches and picnic with friends on the church grounds. They meet their former ministers and renew old acquaintances. It's a big reunion.

The scene will be repeated at the old church near Adolphustown, south of Napanee, on Sunday, August 30.

Cars jam up outside the weather-beaten Hay Bay Church and visitors run for shelter from the rain

Every seat is occupied and there is standing room only in the gallery at the annual pilgrimage



The offering is received in old-fashioned long-handled collection boxes similar to those used in early days of the 167-year-old church

An unusual event at last year's pilgrimage was a baptismal. A service is held in the historic church every August ●

Seamen wait to break Royal standard on flagpole, soldiers discuss arrangements, RCMP watch crowd and hundreds of citizens wait to see Queen.

The Queen Goes to a United Church

Story by Margaret Pryce — Photos by E. L. Homewood

WHEN the 1,100 worshippers gathered for evening service in Sydenham St. United Church, Kingston, began to sing: "I to the hills will lift mine eyes, From whence doth come mine aid," Her Majesty Queen Elizabeth raised her head as she laid her hymn book down, and confidently joined in the old familiar tune.

Her request for a "short, quiet, devotional service" was being responded to, and here were moments for her to become as one with her people in public worship of the Sovereign God.

The day had been lightly overcast and sultry. But by mid-afternoon the sun was bringing joy to photographers jockeying for position outside the church, and discomfort to the congregation gathering inside. While there were official representatives from the Presbyterian, Baptist, Anglican, Lutheran and Salvation Army communions, and the local conference and presbytery of the United Church, regular worshippers of Sydenham St. Church made up most of the congregation.

We saw college professors, business men and some that labour with their hands, and the distaff side of their households—the younger ones crisp and self-conscious of starched perfection, the more mature relaxed in Sunday best. For several reasons, we suppose, there were very few children.

Close as Kingston is to the heartbeat of Canada's armed forces, it came as no surprise to see cadets from the Royal Military College, and officers of the Air Force and Army add splashes of colour to the ranks of the ushers.

A few young lads in the gallery intrigued us with that look of absolute boredom produced by their age on being required to sit still. What a transformation took place on the arrival of the Royal party when their gazes became hypnotized stares to last them through the service. We wondered what fairytale fantasies were being fashioned.

There had been excitement in the warm, sticky atmosphere, preceding the service. The tolling of the bell, the interruption of the organ prelude to announce that the Queen might be late (allowing a repeat performance of the great music), the departure of the ministers for the front steps—all had been punctuated by a period of stirring, straining and brisk fanning.

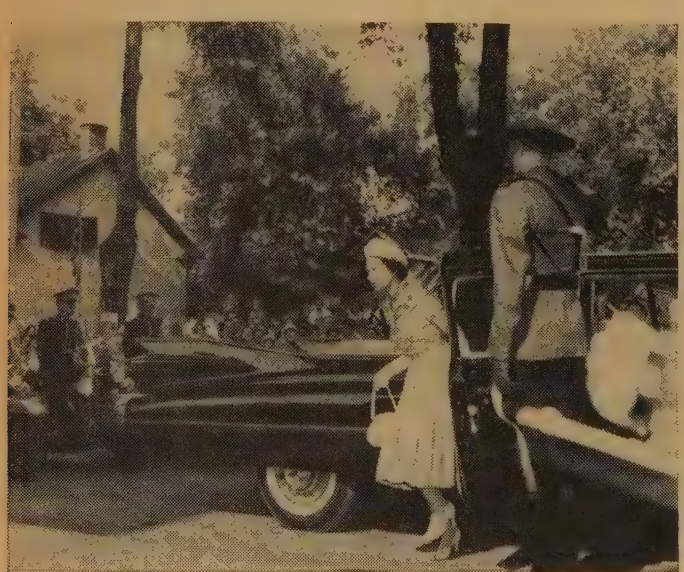
Dimly heard cheers heralded the approach. The Queen appeared in the doorway; the long eager hours of anticipation were over. For just one awestruck moment we seemed chained to our seats by the spell of suspense. Realization that she was moving down the aisle with the minister toward the centre front pew brought us to our feet. Then she was among us, and the purpose for our assembly in the House of God quietly conquered all our emotions.

They were proud moments for the assistant minister, the Rev. Riley Smalley, when he escorted the Duke of Edinburgh in and out of the church, and shared with him the reading of the lessons.

All the essentials of our traditions were evident in the 35 minutes, yet no where did a feeling of hurry or flurry enter. It was truly a masterpiece of paring to the bone to create worship of dignity and simplicity, in an aura of beauty and reverence.

The walls resounded with the vigour of

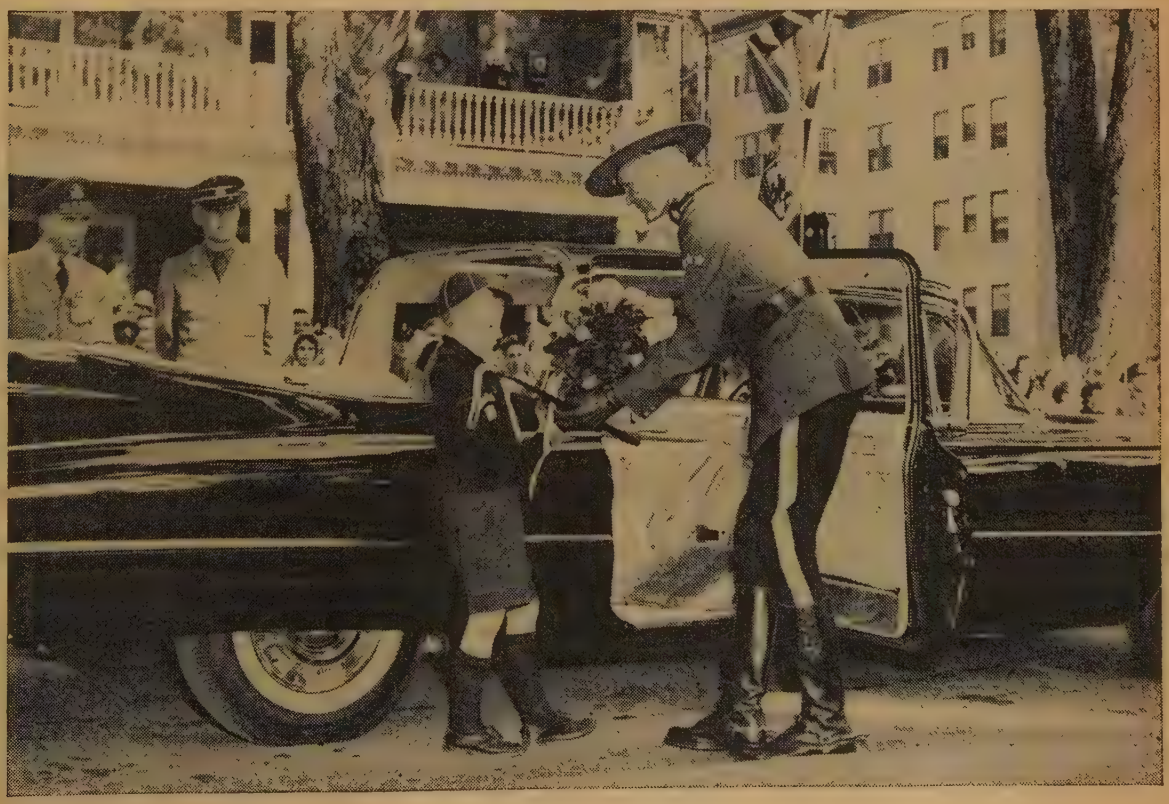
(*Continued on page* 14)



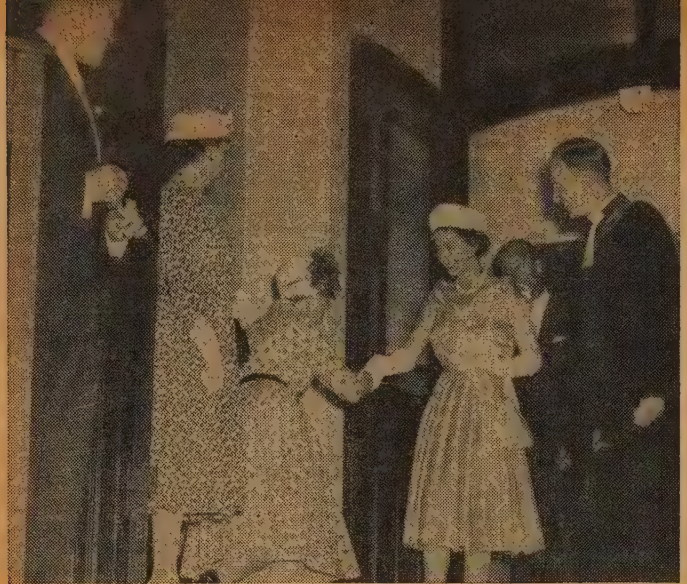
The Queen steps from her car and takes a quick look at the church before being greeted.

Sydenham Church's minister, the Rev. R. H. N. Davidson, greets Her Majesty and HRH Prince Philip on arrival.

ıeen Elizabeth and the Duke of Edinburgh, accompanied by Sydenham Church's two ministers and city and government officials, make their way into the late afternoon service. It was the first time they had worshipped in a non-conformist church in Canada.



During the service, 10-year-old Cub John Clement acted as unofficial guard of the royal car. An RCMP sergeant gave him the honour of carrying flowers from Queen's car to another. John said he wanted to get a good look at the Queen. He got it!



Mr. Davidson presents his wife to the Queen after the service. Mrs. Smalley (left), wife of the assistant minister, also met Her Majesty.

Queen Elizabeth signs the church's guest book as Prince Philip speaks t Mr. Davidson. "I liked the singing," the Queen commented.

The Queen goes to Church

the congregational singing which never hesitated when the choir delighted in faux bourdon and descant. To commemorate the occasion, the organist, Dr. F. R. C. Clarke, had composed the anthem "Let Every Soul be Subject," and it must have gladdened the hearts of his choristers to mark the close attention given by the Royal guests to their clear and earnest rendition of the score.

Once again Canadians were given an opportunity to hear Prince Philip read a lesson. To our ears his pace was quick, but the clarity and acute understanding he gave to the words of the parable of the pharisee and the publican were a revealing and genuine response to the substance of the service.

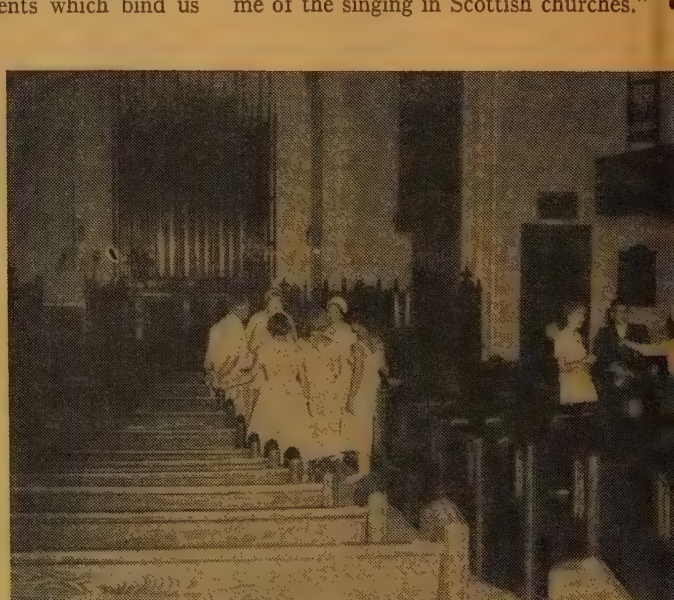
The minister, the Rev. R. H. N. Davidson, graciously welcomed the Royal guests on behalf of his congregation and The United Church of Canada. Their presence, however, was all but forgotten as he proceeded to highlight the service with a simple exhortation to build eternal foundations and as persons, communities and nations to practise Christian humility.

When the organ thundered out the Old Hundredth and we sang "Before Jehovah's Awful Throne" it was a glorious climax to the communion we had shared with Her Majesty and His Royal Highness, and not a few tears were quietly blinked away during the National Anthem.

Perhaps it wasn't the thing to do, but we stole a glance at Her Majesty during prayers, curious as to her pose. It was one of those touching moments which bind us to the person of the Monarch. Seate slightly forward, her head was reverentl bowed, her back straight and sure in he faith.

That the Queen and Prince Philip fe at ease—in this their first non-conformis church service in Canada—there was littl doubt. The spoken announcement in it accustomed place in our service of th offertory seemed to startle them a littl but a reflex action of Her Majesty's an the smiles the Royal couple gave each othe bespoke some previous observation o discussion of this office. Their obviou enjoyment of the worship was evident whe the Queen remarked to Mr. Davidson: " particularly liked the singing—it reminde me of the singing in Scottish churches."

The Royal couple have gone, and Mr. Davidson meets his people outside the church. There were a few guests from other denominations, and presbytery and conference officials at the service.



Most of the people have gone home or to some place where they can g another look at the Queen. A few remain in the church to chat or poi out to friends just where Her Majesty sat.

Ria Hoogendyk tells about the restoration of an old church near Thetford Mines where people flock on a summer Sunday evening for

Services by Oil Lamp

WE live in a prosperous, growing town. It has a baseball stadium, two movie theatres, a newly built beautiful Anglican Church, a less grand but equally new United Church, and on almost every rooftop, a television mast. There are many clubs: the Golf and Country Club, the Elks, the Ski Club, the Hunting and Fishing, and others in which one always can meet friends.

Of course, in a town like this, one uses the church for service on Sunday morning, but evening services are a thing of the past. We read in newspapers and magazines that the television programmes on Sunday night keep the church-going public at home. We hear and read this so often that we really believe it, and even some of our ministers take it for granted that it is useless to try to hold evening services. But there are exceptions to the rule, and it is about one of these exceptions I want to tell you.

A church in the wildwood

About 12 miles from our town, right in the wild woods, stands an old church. It was built about a hundred years ago and people for miles around used to come and worship. But the farmers' sons and daughters moved away to the cities and towns and when the old folks passed away, there came a time when there was no congregation left and the church had to be closed. Many years it stood there, closed and forgotten, but a minister from a neighbouring town happened to pass by now and then on his visiting rounds, and said to himself, "This is not right; the House of the Lord should never be closed for good!" He had the courage of his conviction, sent out notices to the three United churches in the district saying that Sunday evening services would be held in the old church during the summer months at 7.30 p.m.

When we arrived on that first Sunday evening we discovered that up in these lovely hills time had stood still. The men were busy lighting the oil lamps, which dated back more than 50 years. Car after car arrived and at 7.30, when the minister walked up to the front, there were about 40 people gathered together. Following the invocation, hymn singing was announced and the congregation was asked to choose the numbers. Afterwards, when the minister was delivering the sermon, one could hear the call of a late bird, the chirping of the crickets and the croaking of the frogs. The last rays of the setting sun lingered for some moments on the old windows, then twilight fell and the warm yellow light of the oil lamps spread its glow through the building.

Everyone came back, with more

When we shook hands with the minister after service, it was 9 o'clock, but no one seemed in a hurry to leave. We heard good-nights and promises to return next Sunday.

They all came back, but not alone; they brought friends, relatives, and acquaintances. Those who had no cars were offered rides. The last three weeks we were plagued by rain, wind and cold weather, but in spite of these drawbacks, the church was packed almost to its capacity (100) every time. Some people came from as far as 20 miles away.

We build bigger and more beautiful churches, one style of architecture is more exotic than another, but is that what we need? Here in this old, simple structure, where people gather together in His Name, we feel His Spirit, here we feel love and brotherhood for our fellowmen. Is it possible that in our drive for more beautiful churches and more sumptuous furnishings, we forget that it is God's Spirit and Grace which make the church? Maybe "recession" would be a blessing to us in the end. It might force us to go back to simple things in life where we might be happier. As for TV in our congregation, it has lost its power—at least on Sunday night. •

• Birds in the Pulpit • "Bible" George

Ad Lib

By J. A. DAVIDSON

SOME time ago I presented in this column a little report on "Ecclesiastical Birdwatching." It has been suggested that that report, because it dealt almost exclusively with lay species, was unfair. To escape this charge I now offer a brief discussion of a few clerical species, more particularly ones that have been observed in and around pulpits. In preparing this report I have had help from a few of my fellow ecclesiastical ornithologists. These types, let me assure you, are all quite rare; and, just in case you are wondering about it, no one of them is anyone you know.

1. The *Manly Mumbler* is the strong, stern, I-wish-I-didn't-have-to-say-anything type. He models his speech habits on those of the manlier movie stars, the ones who make love and history in short, incisive sentences mumbled through clenched teeth. A rugged, obvious masculinity is the dominant trait of these Gary Coopers of pulpit and rostrum.

2. The *Celtic Emoter* can be identified by the sharp variations in pitch and loudness in his vibrant-with-passion way of speaking. This is generally accompanied by drawn-out dramatic pauses with piercing glances and by a violent waving of arms and wagging of fingers. He exudes emotional intensity, which we must take as a guarantee of the truth and importance of what he says.

3. The *Without-Sin Stone-Caster* has become increasingly rare in recent years, but some hardy specimens have been observed. He perches himself on a high branch of spiritual and moral excellence, and from that position he casts at the sinners below his well-polished stones of admonition and censure and judgment. He rarely appears in public without his flowing cloak of quivering indignation. His cry tends to become shrill and grating when he is disturbed—which is often.

4. The *High-Browed Pearl-Caster* is a bird of superior intellect and information, an egghead of sorts who has a compulsion to cast his pearls of wisdom before the common people. Investigation shows that some of the pearls which he casts are artificial.

5. The *Chatty Chum* has an excessively matey approach. He chatters cheerfully in the pulpit, and does it always with a smile, a real S-M-I-L-E kind of smile. His diction is downright folksy. He is generally a likeable bird, but in these times of increasing consumer sophistication he is having his special problems.

6. The *Lachrymose Larrupper* seems to be approaching extinction, but two or three robust specimens have been reported recently. He feels that he isn't really preaching if he doesn't have a good tear-shedding somewhere in his sermon.

7. The *Orotund Obfuscator* is usually a red-hot enthusiast for neo-something-or-otherism in theology. He specializes in polysyllabic theology, which he chucks at his people in huge, rough-hewn hunks and tries to make them feel that it's all their fault. C. S. Lewis probably had this bird in mind when he recently suggested as a condition of ordination the passing of an examination in translation from the scholarly language of theology into the language of ordinary people.

The Doorbell Rang . . .

By R. J. FRASER

"GEORGE" was a man of many parts, and aliases, though we didn't know it at the time. He called, commissioned by a kindly trusting elder to sell pictures of the late king. His charitable sponsor owned a bookstore. George also had an appealing hard luck story and my wife talked with him, about his needs and how these could be met.

His roving eye glimpsed the table silver. "I'll polish that," he offered. "If you've nail polish, I'll make up my own special—a trick I learned when I was butler for a rich party in Montreal." The job he did was excellent, and my wife purchased a picture; then invited him, "Come back some day and we'll talk further, about yourself and God. And I'll be praying for you."

George returned the very next day, when all but the maid were out. "That butler chap," she informed my wife, "said you asked him to do your toilet silver, upstairs. He wasn't very long and I was in th kitchen when he left." Startled, my wi hurried to her room, only to find all dresse drawers forced, and three most treasure diamond rings missing. The police sai "We know his type and the pattern the follow—pawn the goods and go on a spre With your husband along, we'll look int the usual likely places. He'll recognize him.

None too willingly, I went along, fearin each time we slipped into a corner taver that some overly observant brother elde might happen to pass by. But our searc was unsuccessful. "Of course I would lik the rings recovered," said my wife, to sympathetic detective inspector. "Though after all, George is more important. W can pray that he won't sleep, but giv himself up instead."

Three days later the officers' skepticism turned to amazement when there came report from Toronto, "We have him. Wha a fantastic story! Couldn't sleep, he says His conscience or something hounded him day and night. He walked the streets unt he had to turn himself in and tell, 'I'm wanted in Ottawa for robbery'."

By paying some fancy pawnbroker charges the rings were recovered. "Bu that's not so important," said my wife "What happens to George now? I've tol him at the jail how I prayed, and that I'v forgiven him. And he did give himself up didn't he? Will that not make it easier fo him?"

"Well, lady," replied the "Law". "We' admit that your prayer treatment seems t have worked something. But it's not s simple. You see, we know George. We'v identified him. His partners call hi 'Bible,' because he usually carries one i his pocket where people can see it. He ha worked the churches and the parsons an the priests. The 'Y' and the Salvatio Army. And the city mission. He has use the Bible like a tool in his special racke Like a passport or credential, or a Masoni badge. We understand what you are asking But we're sorry. Because he took suc a low advantage of charitable Christia people, we are going to send friend 'Bibl away for a long, long time."

Who knows, some time, somewhere alon the line, someone else may pick up th broken contact, and re-introduce George t the God of the Second Chance.

Rev. J. A. Davidson

R. J. Fraser

Mrs. J. Shilton

Philip Barron

• Automation Hazard • New Type Needed

Prudence in the Parsonage

By JEAN SHILTON

WILL automation steal my husband's job?

Until a few weeks ago the question never occurred to me because my husband is a clergyman, and surely religion would be the last industry to be mechanized. Automation was just one more facet of modern life—like alcoholism, life in suburbia, lung cancer and atomic fallout — about which, for prestige purposes, it was necessary to express an opinion from time to time, but on which I never expected to get any closer than the latest newspaper editorial. Now I see before me a future threatened by this dreadful monster, Automation, and all because one minister broke with tradition and the newspapers got hold of the story.

This minister is a busy young man and in order to be two places at once he recorded on tape 52 minutes' worth of advice to prospective brides and grooms. When a young couple come to him to make their wedding arrangements he leaves them alone in his study for 52 minutes while they listen to his recorded talk, and he attends a committtee meeting in another part of the church. There are, he says, advantages to this arrangement. Every couple gets the full treatment, whereas the minister himself might be tempted to shortcut at the end of a busy day.

I do not question the value of this plan, although I do wonder if some couples may not turn down the tape recorder and pass the 52 minutes in some other way. However, I do think this minister sinned against his brethren when he allowed this trick of his to be publicized. There is no telling where this sort of thing will end.

Pretty soon he will be taping his sermons. The congregation may be surprised at first, but since one will be able to fall asleep during the sermon without embarrassment to oneself or the minister, recorded sermons will soon become popular. The minister may pop in at the end of the service to shake hands with everyone. He can also record a series of talks for all possible occasions — installation service, WMS Thankoffering, mother and daughter banquet, Christmas message to young people, and so on—and, well, even go to Florida for the winter.

And this is where the threat to MY security comes in. Sooner or later some budget-minded member of our church board is going to suggest that they buy the complete set of Rev. So-and-So's recordings and dispense with the services of their minister — MY husband! Once that idea gets around there isn't one of you ministers whose job will be safe. There will still be a few jobs for district superintendents, to make up the itineraries for the recordings, promote the sector plan, and attend to odds and ends of business, but one minister per congregation will soon be a hopeless anachronism.

I don't like the look of the future at all and I am urging my husband to take a correspondence course in electronics. Then when the blow falls he may be able to get a job servicing tape recorders.

Letter from London

By PHILIP BARRON

FOR years the more forward-looking of our leaders have been telling us that "time is short" in the battle for the soul of the under-developed countries. Some of the bolder ones have even criticized the Churches' present missionary strategy. But few I have heard have been as outspoken as Dr. Frank Laubach, the 75-year-old American literacy expert, who has just completed a speaking tour of England and Scotland.

All over the country, this great friend of the "have nots" has been stabbing audiences awake to the urgency of the situation. None more so than the 150 people who were with him for five days at this year's English "Camp Farthest Out" convention in Derbyshire. With passionate earnestness, born of a lifetime's experience in 97 countries, he warned us that the Christian Church has no longer than 10 years, at most, in which to re-orient mission work entirely.

We had meant well, he said, in taking the Gospel and medical aid to the world's backward peoples, but now we had to face the consequences. We had brought the vision of a better life and our life-saving medicine had multiplied populations, but we had been slow to share with these people the know-how which they now wanted and needed to raise their living standards and feed the extra mouths. Anybody who promised them that kind of help could take advantage of the situation, and the Communists were doing so. While the churches had only 20,000 missionaries in the world, the Communists had an estimated 400,000 agitators in Africa, Asia and Latin America. They were telling a billion people in these lands that the West was not interested in their welfare — that religion was just a cloak for exploitation. "And I'm sorry to tell you they are believing it," said Dr. Laubach.

Moreover, only 200 of the 20,000 missionaries had at present had agricultural training; a mere 100 were engaged in literacy work—the key to progress.

A new type of missionary was needed—men who would not only preach, but who had technical skill and would work alongside the people. Dr. Laubach held up the inflatable globe he carries with him, on which the homelands of the hungry billion were marked with black stripes. "Those stripes will turn red in from five to 10 years," he warned, "unless we act now." "Some of my best friends think we are already too late," he told me later.

Dr. Laubach told us that a number of Christians in the U.S., acting in groups, were already giving a dollar a week each, through established missionary societies, to finance "technical missionaries." As a direct outcome of the speech reported above, steps are being taken to launch a similar scheme in Britain.

Laubach's message was echoed at a recent luncheon in London of the Baptist Laymen's Movement. "If the submergence of the world into conflict and anarchy is to be avoided," said Mr. Charles Jewson, "we must find a political leadership bold enough to tell our people that we cannot expect a further rise in our own living standards until we have done our part to raise the standards of the needy countries." Economists had said that Britain's standard of living could be doubled in a few years. In theory that was possible; all sorts of things could happen if we could rule out inconvenient realities. But it was simply not possible for us to increase our prosperity while Asian standards declined. "The judgment of God will not allow it." •

Elizabeth Bieman tells about a

RESORT TOWN CHURCH

Cottagers swell sedate Bayfield's population, fill the church, and cause the minister to take an off-season vacation

THE pews are twice as full now as through the winter at St. Andrew's United Church, in the Lake Huron resort town of Bayfield. Perhaps it's because Bayfield, in dry Huron County, tends to attract church people. It is evident along the Bluewater Highway that anyone who likes the jangling jukeboxes and crowded boardwalk at Grand Bend will flee from sedate old Bayfield. Her devotees, in return, sing her praises softly for fear of making her too popular.

There is a growing legend, beloved of visiting writers and fed by tourist-catching local names like The Village Guild, Century House, The Little Inn, that this is a quaint village where the clock stopped some time in the Victorian era. Not so. Back then there were 13 or 14 hotels; today there are three. Much business then was conducted over a tavern table or at the stage coach terminals. What business is left here today is handled with more efficiency, and doubtless more decorum.

Still, even recent myths have a kernel of truth. As the clock ticks on in Bayfield there is a sense of continuity rarely found in larger centres. Binding past and present, city and country, friend and stranger, it extends the village. For United Church people it is perhaps strongest at St. Andrew's Church.

People Stay a While

There are not many through tourists in Bayfield. (A lakeshore highway is seldom the shortest route between distant points.) Those who stay a week or more often come to church, and find a warm welcome from pulpit and pew. A guest book awaits them at the back of the church. It was donated a few years ago by the church treasurers, Mr. and Mrs. Lloyd Makins, who felt an interest and gratitude they wanted to express to the summer people.

"We depend a lot financially on the holiday Sundays," says Mrs. Makins. "Loose collections are 10 or 15 times as high as in winter. Of course our own people contribute mainly by envelope, but so do half-a-dozen summer families.

"Many of the permanent cottagers are our 'Old Faithfuls.' They sometimes help in the choir, with the vacation school, or by lending their homes for a church tea. And we know if they are in the village they are in church. Their support means a great deal to us."

Visitors feel the shoe should be on the other foot. While they relax on holiday, St. Andrew's minister and congregation are busy meeting the needs of the enlarged population.

The Rev. C. E. Peacock, when he came with his wife to Bayfield two years ago, agreed to arrange his vacation some time other than July and August. He made the reservation that it should not be a precedent for any successor with school-age children — the Peacock children are now grown.

Far from closing for the summer, St. Andrew's Sunday School flourishes with the heat. "It is not just the influx of vacationers," explains Miss Clara Clark, the superintendent. "The country children, too, get in more easily in summer."

The teachers are a faithful group, seldom

Some summer cottagers have been attending the Bayfield church for many years. They renew friendship with village residents after Sunday morning service.

Barry Montgomery

The Sunday School carries on all summer in a basement auditorium. Attendance is better than in winter months as cottagers and rural children meet.

vay more than one Sunday at a time. hey often arrange any necessary absences r Mission Band Sunday when there are) individual class lessons. As in many)untry churches, children cannot get in gularly enough to weekday meetings.

But for two weeks each summer children om farms, village and cottages flock gether to St. Andrew's basement rooms)r a Vacation Bible School. Interdenomiational, it is supported and attended by l Protestant groups in town and many om miles away. The roll of teachers and ildren recently has shown United Church, nglican, Presbyterian, Mennonite, United vangelical Brethren, Plymouth Brethren, aptist, and even two Roman Catholics, om places including Toronto, London,)etroit, Chicago and Bayfield.

Vacation School enrolment tops a hunred, with average attendance at 75, proof f the interest sustained by Miss Clark, the irector. A trained and dedicated teacher, ıe is happy to have latest materials for er crafts, lessons and stories. Visual aid ıethods are possible with a projector onated recently to the Sunday School by ıe Willing Workers, an organization of ounger women at St. Andrew's.

Two Sets of Officers

The longer-established Woman's Assoiation and Woman's Missionary Society ıeet every month of the year, together, ith two sets of officers and two agendas. t makes for a long meeting. But it has eemed for many years the logical thing o do since the active women in the small ongregation are needed in both groups.

All women and many of the girls at St. ndrew's help with the WA dinner every uly 1st. The elaborate salad buffet is ustly famous; tables in the church baseıent are filled steadily from five until even. The supper used to be held in the ark across the highway from the church, ut alternate hazards of rain and dust ıoved it indoors.

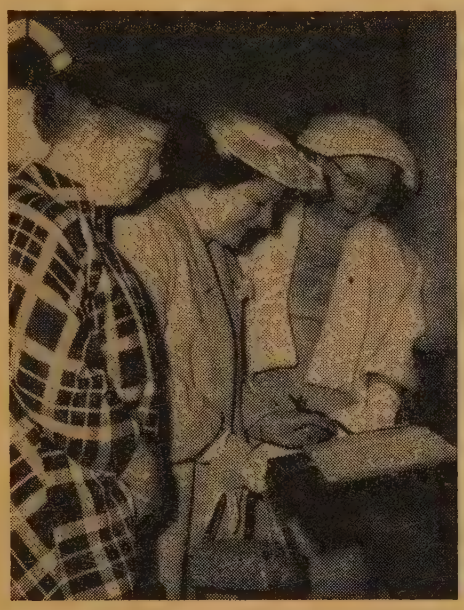
Though not the largest item in the vomen's treasury (the booth at the fall air takes that spot) the holiday supper ccounts for 15 per cent. of WA income. Visitors, startled by the modest fee, think his is culinary or monetary magic; or both. The same wands are waved again for bake ales through the summer. There is no ake shop in the village, and with these cooks, small wonder.

Women of other churches in the village lso work hard through the season. The chedule is so crowded that dates are set o-operatively in the spring to avoid onflicts and gaps. The Anglican church, Bayfield's oldest, also attracts a large ummer congregation. The small post-union Presbyterian church is perhaps less affected t its afternoon services, but joins her ister congregations in the schedule of pecial events.

The recently built Baptist church is adically sectarian and holds apart from the rest of the community, except for Vacation school. With fundamentalist congregation drawn the year around from outside centres like Exeter and Goderich, they have no midweek projects. Visitors from other Baptist movements often find themselves more at home in St. Andrew's and "go United" for the holidays.

A Roman Catholic church, housed in the building which served the Methodist half of St. Andrew's congregation before union, is open only during the summer months for tourists.

When, as in Bayfield, a leisurely 10-minute walk will take one past all these churches, old and new, religious movements in the area and the denominational background of The United Church of Canada become clear and meaningful.



Church's guest book has signatures from many Ontario and U.S. centres. Mrs. F. Boyes of Ingersoll and Mrs. J. Whiteside of Stratford sign the book at the request of Mrs. L. Makins.

Mrs. Robert Scotchmer, life-long member of St. Andrew's, is deeply interested in congregational history.

"Though we still have crowds in the summer they don't come like they used to," she recalls. "Years ago the church was filled every service, even Sunday evenings."

Services to Remember

One service she still smiles to remember —and this was before union. A Methodist layman, editor of a Clinton paper, preached to a congregation packed with holidaying Presbyterian ministers. Westminster Grove, north of Bayfield River, was almost a country club for kirk clergy in those days.

Visiting ministers are still no rarity in the pews, however. Last year one of them, Rev. George Scotchmer of First Presbyterian Church, Galveston, Texas, preached at the anniversary service in August.

Mr. Peacock, the present pastor and a

(*Continued on page 27*)

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Edward Bragg

The Harvest of the Soils

As the harvest approaches throughout Canada we recall Jesus' Parable of the Soils. (Matt. 13: 1-9, 18-30). In this story the soils represent various types of people, while the harvest stands for their response to the Gospel.

How little human nature has changed in 20 centuries! We have only to think of people we know to recognize the four kinds of soil; indeed there are at least small patches of all of them in our own hearts.

Consider the harvest of the first two soils.

As the sower scattered the seed in widely-flung handfuls, some of it fell along a path. This was not a public thoroughfare, but a foot-path running through the field, a short-cut used by people in the village. On either side was ploughed land, but on this strip of hard-beaten soil the seeds lay on top, and the birds came and ate them.

There are human lives, Jesus had observed, like that beaten track—hard and unreceptive. Such people have no room in their hearts for love or compassion or anything unselfish; they have grown hard.

Sometimes circumstances are to blame — the injustices of society, or the monotonous round of some depressing task, or the steady pounding of a long sickness. More frequently, however, it is selfishness that hardens human nature. And cynicism may play its part, or a lust for the cheap pleasures of a cheap society.

This hardness is closely related to the sin that hath no forgiveness; for even the mercy of God cannot find its way past the hard surface of egoism with which such people have encased their souls. May God in his mercy save us from becoming hard!

Now as the sower moved across the field other seeds fell on rocky ground, where they had not much soil.

Anyone who has planted trees in Muskoka knows the kind of soil Jesus was thinking of here. It looks deep enough, until one begins to dig; then the shovel comes up with a shock a few inches from the surface. Another try is made, with the same result, until it becomes apparent that there is a shelf of rock near the surface, making it a waste of time to plant a tree.

When seed is sown on such ground the results may be expressed as "quickly come, quickly go." The spring sun warms the shallow soil, and the green shoots appear almost at once. But when the sun grows stronger, and the moisture between rock and surface is exhausted, the crop wilts and withers.

Jesus had met people with all the characteristics of the shallow soil. At first enthusiastic about the message of the Kingdom, when a rumour of trouble arose they remembered that they had important business elsewhere, and faded from the picture. One young man said to Jesus, "I will follow you wherever you go." But his enthusiasm wilted before the realistic reply, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." (Luke 9: 57, 58)

Sacrifice and persecution are still part of Christian living. Those who are like the seed sown in shallow soil may endure for a while, but when tribulation arises on account of the word, immediately they fall away. They have no depth of rootage; theirs is a surface discipleship.

Only those continue to follow Christ whose loyalty is not superficial but deep and abiding. These have denied the self that is shallow, and have taken up the cross whose other name is courage. (Mark 8: 34)

Mothers' Clubs Fill a Special Need

A PROGRAMME for young married women with children is not something to pass the time away. There are in every community young mothers with babies and pre-school children who constantly wonder how they will get through another day. They are bored with the humdrum business of washing, cleaning and cooking day in and day out. They miss adult companionship, variety of activities, and the chance to manage their own money.

This situation is a challenge and an opportunity for the church. The Christian church does have the answer that can give meaning to the life of the mother and to the lives of her children. Many churches are finding that a Mothers' Club is one good way to meet the special needs of young mothers, and to enlist them in the life and work of the church at a period in their lives when they are not free to attend other organizations. By enrolling their children in the Baby Band an important contact is made with the wider work of the church.

Young mothers are eager to help plan their own programmes, and there is not enough time in a year to make use of all the exciting ideas that come up in a planning session. Programmes on home-making and child care usually take preference. Other topics of interest are food and nutrition, community services and needs, how to teach religion to children, the work of the church, and how the Bible can help us. Christmas and Easter provide opportunities for programmes on home and family life, as well as for special fun.

In our club every meeting opens with worship led by a member of the group. A short business period gives time for roll call, announcements about what is going on in the church, plans for contacting sick members and newcomers, and news of the coming meeting. Each member brings enough cookies for herself and her children, and these are pooled at refreshment time. We try to have the same person supervise the children's play each time so that they feel at home in another part of the church while the mothers have their meeting.

Our Mothers' Club does not compete with other women's groups in the church. Each spring we have a graduation party, and the mothers whose youngest child is old enough to attend school in the fall are presented with roses and welcomed into the wider work of the church by the presidents of the W.A. and the W.M.S. The president then says to them, "We are glad you have been with us, and we trust that you will be regular and faithful in the larger work of the church."—*Mrs. Ruth Smith, Timmins*

YOUR FAMILY BIBLE READINGS

Saturday	Aug.	1.	Job's Repentance ..... Job 42: 1-6
Sunday	Aug.	2.	Patience in Affliction ..... James 1: 2-12
Monday	Aug.	3.	Is Life Vain? ..... Ecclesiastes 1: 1-18
Tuesday	Aug.	4.	"Striving After Wind" ..... Ecclesiastes 2: 1-11
Wednesday	Aug.	5.	Days of Our Years ..... Ecclesiastes 3: 1-9
Thursday	Aug.	6.	Eternity in Our Minds ..... Ecclesiastes 3: 10-15
Friday	Aug.	7.	Living Joyfully ..... Ecclesiastes 9: 7-10
Saturday	Aug.	8.	Remember Your Creator ..... Ecclesiastes 12: 1-7
Sunday	Aug.	9.	The Upward Call ..... Philippians 3: 7-14
Monday	Aug.	10.	Lament in Captivity ..... Lamentations 1: 12-14
Tuesday	Aug.	11.	"The Lord Is My Portion" ..... Lamentations 3: 22-26
Wednesday	Aug.	12.	The Lord Hears ..... Lamentations 3: 55-59
Thursday	Aug.	13.	A Cry for Help ..... Psalm 30
Friday	Aug.	14.	God of All Comfort ..... 2 Corinthians 1: 1-7
Saturday	Aug.	15.	The End of Captivity ..... Psalm 126: 1-6
Sunday	Aug.	16.	The Land of Promise ..... Revelation 21: 1-4, 23-27
Monday	Aug.	17.	A Wholesome Diet ..... Daniel 1: 8-21
Tuesday	Aug.	18.	God's Wisdom and Might ..... Daniel 2: 17-24
Wednesday	Aug.	19.	God Lightens Mystery ..... Daniel 2: 25-30
Thursday	Aug.	20.	Confidence in God ..... Daniel 3: 13-18
Friday	Aug.	21.	God Delivers ..... Daniel 3: 19-28
Saturday	Aug.	22.	Daniel Speaks for God ..... Daniel 5: 18-31
Sunday	Aug.	23.	Triumphant Through the Lamb ..... Revelation 7: 9-17
Monday	Aug.	24.	A Gracious God ..... Joel 2: 12-18
Tuesday	Aug.	25.	Times of Restoration ..... Joel 2: 21-27
Wednesday	Aug.	26.	Pentecost Prophesied ..... Joel 2: 28-32
Thursday	Aug.	27.	Jesus Renews the Promise ..... John 16: 7-14
Friday	Aug.	28.	The Spirit of Life ..... Romans 8: 1-11
Saturday	Aug.	29.	Spirit-led Men ..... Acts 16: 1-10
Sunday	Aug.	30.	Blessings for All ..... Isaiah 42: 1-4
Monday	Aug.	31.	Fleeing from God ..... Jonah 1: 1-12
Tuesday	Sept.	1.	A Cry for Help ..... Jonah 1: 17—2: 10
Wednesday	Sept.	2.	A Law Goes Forth ..... Isaiah 51: 4-8
Thursday	Sept.	3.	The Word Goes Forth ..... Isaiah 55: 6-13

Families Are Going Camping

THIS month's most popular question, "What are you doing on your holidays?" is bringing forth the same answer from increasing number of families. "We're going camping!" st summer thousands of Canadian families set forth with ts, trailers, sleeping bags and frying pans to live out of doors. ring holiday week-ends, provincial and national parks were ed to capacity, and equipment-laden cars were a common ht on every road and highway.

For some families this gypsy life brings shared fun and axation in such abundance that they fill piggy banks all winter vard the purchase of more equipment, and spend long evenings ring over road maps. For others, there is nothing but tension d irritation to be found in the close quarters of a car and t; and at meals on picnic tables with insect accompaniment.

There is another way for families to go camping—a way t appeals to both the enthusiastic campers and their disillus-ed neighbours. In almost every Conference area of our church re are family camps administered by churches, conference ristian education committees, or Christian Workers' Centers. om Naramata in British Columbia to Berwick in Nova Scotia, se camps are providing opportunities for families to camp gether—and enjoy it!

In most of these camps each family occupies a cabin or motel it, although some allow families to live in their own tents or ilers. Meals are served in the camp dining hall—so mothers a vacation from their daily cooking responsibilities. The forenoons are devoted to separate activities for children and parents. While children enjoy story periods, nature hikes, supervised play, and crafts, their parents discuss the Bible, share experiences in Christian family living, and exchange ideas about developing successful parent groups in local churches. Afternoons are free for families to enjoy rest and recreation together or to learn new craft skills.

In most camps, the climax to each day's programme comes early in the evening when families gather at selected spots for fifteen minutes of individual family devotions. This is followed by a brief vesper service together, usually conducted by a family group. After the children are tucked in for the night, parents and teen-agers share an evening of fun or discussion, ending with a rousing sing-song around a campfire. At frequent intervals someone checks on the children in the cabins.

Even the most harmonious family group needs spaces in its togetherness, and a family camp programme fills these spaces with new friendships and enriching experiences. Many parents testify that their family discovered a new awareness of God and a new understanding of each other at a family camp. Said one father, "Our busy schedule at home has prevented us from working together as a family. In this camp we have rediscovered the fun of doing things as a family unit."

* * * *

When we were children our parents were urged to take time to be pals with us. Now there is so much organized activity for the children that they have to be reminded to save a little time to be pals with their parents.

he Music Makers' Corner

WHEN George Frederic Handel was nearly eight, his father took him by ach to a distant town. They stayed there veral days while his father, who was a ctor, attended his patients in the Duke's lace. George found his way to the chapel gan with his new playmate Caroline, the uke's daughter. He played some gay eces for her as she sat with her doll on e bench beside him. He had to "tread" e pedals because his legs were too short reach them from the bench. The stops re placed above the player's head, so he ked Caroline to draw the diapason stop. she reached for the stop her necklace oke, scattering the beads under the dals. While she and George were gather-g the beads, in came the Duke and Dr. ndel, both rather surprised at their haviour; but little George redeemed him-f by climbing on the bench and playing majestic prelude for them. The Duke s so pleased that he persuaded George's her to have him taught by Frederic chau, the famous organist of Halle, where e Handels lived. This was the beginning a long life as music master to kings and eens, princes and dukes, which came to end just 200 years ago. I wonder if the ar old lady who stood alone by his tomb er the funeral in Westminster Abbey s the Caroline of his childhood days.

Fred. J. Howard

YOUR FAMILY CROSSWORD PUZZLE

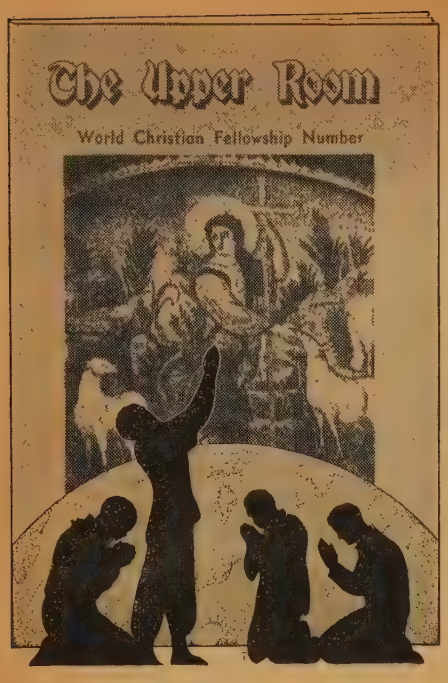
ACROSS

1. Who "called unto the Lord, and the Lord sent thunder and rain that day"?
4. Who said, "I will not believe"?
7. Plant.
8. Stagger.
10. Who made a dagger as a present for Eglon, king of Moab, but killed him with it?
11. Quantity of matter.
12. Insinuate contempt.
15. Who said, "Turn again, my daughters, why will ye go with me"?
16. Consumed.
17. Who succeeded Jeroboam?
18. To whom did Joab say, "Art thou in health, my brother"?
20. Who said to Job, "I am young, and ye are very old: wherefore I was afraid, and durst not shew you mine opinion"?
23. Perfect.
26. "Why should it be thought a thing incredible with you, that God should raise the . . . . . ?"
28. Who said, "Rend your heart, and not your garments"?
29. "They say . . . . men are moulded out of faults" (Shakespeare, "Measure for Measure").
30. Midday.
31. Needed.
32. Begins again.

DOWN

1. Who said, "Mine eyes have seen thy salvation"?
2. Employed.
3. Who said to Jacob, "What hast thou done, that thou hast stolen away unawares to me"?
4. Concise.
5. He was the sixth son of Jesse.
6. Who said, "If ye had not ploughed with my heifer, ye had not found out my riddle"?
7. Fish.
9. Endure.
12. On what mountain were the Ten Commandments given to Moses?
13. Put on.
14. Revolt.
18. Who said to Simon Peter, "We have found the Messias, which is, being interpreted, the Christ"?
19. Who said of Micaiah, the son of Imlah, "I hate him, for he doth not prophesy good concerning me, but evil"?
21. Metal.
22. Except.
24. Reckoned.
25. Who said to Asahel, "Turn thee aside from following me: wherefore should I smite thee to the ground"?
27. "Now to him that worketh is the reward not reckoned of grace, but of . . . . ."
28. Who called the Pharisees and Sadducees "a generation of vipers"?

(Solution on page 31)



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Conducted by M. MACDONALD

The Chatterbox

THE faded lettering on a well-worn book on our shelves tells that it is *Records* *the Life of Jesus* by Henry Burton Sharman. Canadian students of a generati ago, and particularly those in the Student Christian Movement, knew the auth and his books well. Those fortunate enough to attend the Minesing Summer Bib Study Seminars realize the great influence on their lives of Dr. Sharman's teaching. W remember that when the Rev. Maude Royden came from England to be a summ preacher at Deer Park Church, Toronto, she shared in Minesing. The Rev. C. M Stewart, of the Department of Information and Stewardship, is reviewing in the columns *This One Thing,* the story of the life and work of Henry Sharman (SCM, clo $2, student edition, 75c.). The hope of the editorial committee in putting a tribute in permanent form is that it will stimulate group Bible study. . . We are always happy publish reviews having a Canadian touch. Dr. Forster is delighted with Miriam Chapin *Contemporary Canada* (Oxford, $7.50) and the book *Nehru: A Political Biograph* (Oxford, $8.95) is written by the Associate Professor of Political Science at McGill. We wish you good August reading.

This One Thing

A tribute to Henry Burton Sharman, prepared by a Group of Friends. (Student Christian Movement.) Cloth, $2; student edition, 75c.

Reviewed by C. M. Stewart.

In this little volume of tribute and affection, some of those who knew Dr. H. B. Sharman, author of *Jesus in the Records,* most intimately have set down their recollections of this Socratic, somewhat austere, but utterly devoted man who led them into "an encounter . . . with God as revealed in Jesus." There is in it no maudlin "hero-worship." His friends did not make him a god, even though some persons in high ecclesiastical places inferred as much or caustically described student enthusiasm for his teaching method as "Sharmanitis". Here is simply an attempt to describe the man who with single-eyed, disciplined determination and self-giving became a teacher that he might introduce "the serious student" (how reminiscent the phrase is!) to The Teacher of all teachers.

The book describes how Dr. Sharman, an instructor of chemistry at the Agricultural College in Guelph in 1902, became successively a student YMCA secretary and co-worker with Dr. John R. Mott, and later with his wife Abbie Lyon pursued graduate Biblical studies at the University of Chicago, both receiving PhD degrees in 1906. In order to be free to continue to teach in an era when "higher critics" and all suspected of the heresy were pressed to conform, Dr. Sharman made an excursion into the business world which resulted in his becoming financially independent, and free to teach in more informal groups outside of institutional classrooms. These situations ranged widely—from his Toronto Queens' Park home, beside northern Ontario lakes, in mountain camps and beside the sea in California, at the Quakers' Pendle Hill in Pennsylvania, and in Yenching University in Peking, China.

His teaching method was only unique in that he asked his students to examine first-hand the basic Bible record of Jesus' teachings rather than accept secondary interpretations. He had confidence that the Spirit of truth would guide the earne searcher into truth. While having no form part in the organization of the Stude Christian Movement of Canada after t First World War, Dr. Sharman's influen on the student generation that brought into being was dynamic and significant eve though at the time he was accused of t calumny of "poisoning the student mind The Movement has been most effecti throughout the years when it perpetuate the discipline of his study methods discerning the mind of Jesus.

No adequate estimate of Dr. Sharman influence is possible, great though it is; b the sincere and revealing testimonies to h genius as a teacher and inspirer of origina honest thinking, recorded in this litt volume, testify to its richness and i reality. What better tribute could be pa to anyone than to say that he helped othe *to know and follow Jesus.*

Contemporary Canada

By Miriam Chapin. (Oxford Universit Press, New York.) $7.50.

Reviewed by Harvey Forster.

A delightful, witty, inclusive summary the strengths and weaknesses of Canadia life by an experienced writer. How th author could have collected so muc accurate information about Canada ar Canadians, without so far as I have bee able to determine, a single error, is amazin

Written in a pleasing style, there are n axes to grind, no unkind judgments, n moralizing. This is good writing and mak good reading.

Ryerson's owned by the United Church "has f a hundred years consistently sought out Canadi work and published it whether profitable or n and thus has fostered the early sprouting of national literature."

"The United Church has assimilated well t elements which combined to form it, and becom a body which agrees well within itself. It su the general mentality of English Canada's substa tial middle class . . . has become each year le and less messianic, more and more a welfa organization."

Two important emphases run throughou the book, namely the relevancy of Frenc Canada, and our proximity to the Unite States.

French Canada receives frank critic evaluation. The presence of this blo

tred in Quebec City, affects all aspects Canadian life, government, trade, educa- n and international relations. Fortunately nch Canadians are energetically seeking raise their own standards of living and ling a place of equality in all national vements.

Canada is hampered in her growth into l nationhood by the presence of the ited States. It is well to remember that S. statesmen are directly concerned with welfare of the U.S.A. and determine all ions accordingly. Their influence on nada does not arise deliberately but ause on many important issues Canada s not speak with a unified voice, is aid to assume financial risk, and is torn ween loyalties to the commonwealth and f-interest.

The chapter on Canadian trade and eign investments is carefully done and rth studying.

I can recommend this book very highly free us from some of our parochialism.

ehru: A Political Biography

By Michael Brecher. (Oxford University Press.) $8.95.

Reviewed by R. M. Clark, Union Theological College, Indore, India.

This is a work of major importance. Dr. echer, who is Associate Professor of litical Science at McGill, previously ade a valuable study of the conflict over shmir (Ryerson, 1953). Now he has rned to a larger subject, India's struggle r independence and her political develop- nt from Independence to 1958. He links this with a study of the one outstanding figure whose activity spans both periods—Prime Minister Nehru. The result is fruitful both as biography and as political history.

Capital Press Service

Author Brecher and Nehru

The author has used the standard published sources, but has greatly supplemented these with material from unpublished letters, unpublished documents in the archives of the Government of India and of the Congress Party, and by extensive personal interviews. All of this material has been handled with scholarly competence and balanced judgment. From the study Nehru emerges as the chief architect of India's Constitution, the champion of the rights of minorities, the apostle of economic and social planning in India, the leader who has seen India's renascence in a world context, and as a man of the highest political and moral integrity. He appears also as a lonely figure, a man who himself tries to do too many things, with the result that he has failed to delegate responsibility and to build up a corps of younger men who may be able to replace the older leaders now dying off.

For readers interested chiefly in India's present position the chapters likely to be most helpful are those on "Democracy at Work", "Planning and Welfare" and "India and the World." Against the future of India there stands a large question mark. Professor Brecher has some significant things to say about this also.

In general the author has dealt competently with the complexities of Indian terminology and topography, but there are a few slips. "Brahmin Society" is not a satisfactory rendering of the name Brahmo Samaj (p. 34); Mussoorie is not in the "eastern United Provinces" (p. 68), nor is Bhowali (p. 208); the Kumbh Mela is not an "annual festival" (p. 94); the composition of Madhya Bharat and Vindha Pradesh States is not accurately described (pp. 406f.). These, however, are minutiae in a study that is in the main thoroughly dependable.

The book is expensive, but it is indispensable to anyone who wishes to understand India's present political position and how she got there.

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About People and Places

The Government and Refugees

Public reaction to the government's announcement that it was prepared to embark on an expanded refugee aid programme during World Refugee Year has been very gratifying, **External Affairs Minister Howard C. Green** said in the House of Commons last month.

Mr. Green had announced earlier that the government was considering a scheme which would admit a limited number of tubercular cases to Canada, along with their dependents. They would be given treatment in Canadian institutions.

"Assisting these tubercular cases to be cured and to re-establish themselves would be a valuable contribution to the solution of that most difficult and most tragic of all refugee problems, the residual or so-called hard-core cases of handicapped persons," Mr. Green said.

Stuart A. Fleming, MP for Okanagan-Revelstoke, said he hoped "provincial authorities can be persuaded and will be willing to consider the possibility of accepting in each province where available space can be provided at least a number of the tubercular cases among the refugees in Europe today.

"In solving the problems of any one tubercular refugee it often happens that the problem of a whole family is solved," he said.

Mr. Green also told the Commons they would soon be asked to approve a $60,000 contribution toward a home building programme for the 8,000 European refugees in China.

Canada has contributed $1,650,000 in cash and $3,000,000 in food to United Nations refugee projects in the last two years.

Principal Lockhart Stays

The Rev. Dr. W. C. Lockhart has consented to remain as principal of United College, Winnipeg, for the next academic year at least, according to an announcement from Mr. Allan H. Watson, chairman of the Board of Regents.

In his letter to the principal returning the resignation which Dr. Lockhart submitted many months ago, which the board consistently refused to accept, the chairman said: "We admire the tolerant restraint with which you endured the attacks and humiliations of the past year.

"We appreciate the promptness with which you found competent scholars to fill vacancies on the faculty.

"We are deeply grateful that your genuine interest in the welfare of the college and the student body, the completion of the expansion programme, and your determination that United College shall continue in the forefront of higher learning, have convinced you that you should not relinquish your post at the present time. The college needs you—and Manitoba needs you. We hope and pray that, supported as you will be with a loyal and highly qualified staff, the college will continue to enjoy your leadership, not just for the next academic year, but far beyond that period."

Aid for Disaster Victims

The United Church of Canada has allocated $1,000 to the World Council appeal for funds to aid victims of floods which swept Hong Kong in June. The money was sent to the United Church Mission Agency on the island. It is estimated that 60 persons were killed and nearly 10,000 left homeless by a four-day storm. The dead were reported to be Chinese refugees who perished as their wooden tenements and squatters' shacks were swept away.

Another $2,000 from the Missionary and Maintenance Contingency Fund was sent to the Lanark Relief Fund, to aid families who lost their homes in the recent fire that swept this Ontario community.

Joins Bible Society

The **Rev. E. R. Stanway,** former United Church missionary in West China, and since 1951 the minister of Robinson United Church, London, Ont., has been appointed district secretary for Metropolitan Toronto for the British and Foreign Bible Society.

Lectures on Evangelism

Four leaders for the 12th annual Conference on Evangelism have been named by Dr. J. R. Mutchmor.

Speakers at the August 26-28 sessions will be Prof. Norman Hope of Princeton Theological Seminary, Princeton, N.J.; Dr. A. B. B. Moore, president of Victoria University, Toronto; Dr. W. M. Drummond of Ottawa, formerly professor at Ontario Agricultural College; and Dr. Donald F. Thomas, associate secretary of evangelism, American Baptist Church. Music will be under the direction of the Rev. John Stinson of London and the Rev. T. V. Hart of Port Credit.

The three-day conference at Ontario Ladies' College, Whitby, is organized for United Church ministers, professors and full-time church workers by the Board of Evangelism and Social Service.

Maritimer to Union, B.C.

The **Rev. Edgar Marshall Baird,** BA, BD STM, PhD, minister of St. David's Church Saint John, N.B., has been appointed to th faculty of Union College of British Columbia. He succeeds Dr. John Grant whose appointment as editor-in-chief of The Ryerson Press was announced recently.

Dr. Baird was graduated from Pine Hill Divinity Hall After four years in northern Manitoba Indian missions, he went to Union Theological Seminary, New York, where he was granted his STM and ThD degrees. Since then he has served 1 years in pastorates in the Maritimes.

Educational Aid

Seven Indian young people from Norway House, Berens River, Sandy and Red Lake in northern Manitoba have been given educational bursaries from the James Evans Memorial Fund, it has been announced by Judge Hamilton, chairman of the trustees This fund was established by the United Church in memory of the Rev. James Evans pioneer missionary at Norway House who invented the Cree syllabic system and gave to the Indians of the area their first written language. Grants are made yearly.

Sunday School by Mail

Deaconess Marion Brillinger, director of the interdenominational Christian Dramatic Council of Canada, has been appointed supervisor of the Sunday School in the Home by Mail and Air. She succeeds Mrs. Iris Milton.

The Sunday School by Mail programme is sponsored by a committee representing the Boards of Publication, Home Missions and Christian Education, and the Woman's Missionary Society. It reaches over 7,000 children in isolated communities across the country.

Working with Indians

Eight appointments were made July 1 by the Board of Home Missions to the Indian work of the church. The **Rev. Hugh McKervill** went to Bella Bella, B.C.; the **Rev. Harold W. Boyd** to Hazelton; the **Rev. William Robinson,** an ordinand who served his home village of Klemtu when a student has been given that appointment; the **Rev. J. D. Manly,** who has been serving as a

The Board of Publication has opened its new Book Room in the United Church House, 85 St. Clair Ave. E., Toronto. Gordon Bray, manager of the Retail Department, and Book Steward Dr. C. H. Dickinson open the doors of the smart new store.

dustrial chaplain, was appointed to Kiti-at village; **Mr. J. D. Hart** has gone to be ristian education worker in the Alberni sidential School and will serve the Indian erve; **Mr. Tom Ferguson** was sent as Lay pply to Swan Lake - Indian Springs; the **v. C. S. MacNutt** has gone to Morley, ta.; and the **Rev. Carl M. Moore** to Grand ver.

and M Givings Climb

Contributions to the Missionary and aintenance Fund are continuing to increase, & M Secretary H. E. D. Ashford reports. wfoundland, which was lagging behind, owed a $5,400 increase over the previous nth.

Givings at July 10 stood at $2,513,898, mpared to $2,286,665 at the same date t year, for a 9.9 per cent. increase. Con-ence contributions at that date were (1958 ures in brackets): Newfoundland $22,944 19,859); Maritimes $196,340 ($181,041); ontreal and Ottawa $236,646 ($236,415); y of Quinte $194,128 ($168,546); Toronto 15,770 ($491,025); Hamilton $383,235 349,090); London $297,894 ($267,607); anitoba $149,705 ($129,831); Saskatchewan 39,390 ($126,016); Alberta $166,302 136,925); British Columbia $177,591 154,919); donations $33,953 ($25,391).

anadians Build in Hong Kong

A $100,000 gift from the United Church's oard of Overseas Missions will be used to ild a chapel and student Christian centre Chung Che (College of Christ) in Hong ng.

More than a million refugees have crossed er from China, and to meet their educa-nal needs the American United Board for ristian Higher Education, of which The ited Church of Canada is a co-operating it, is sponsoring a number of colleges. addition to Chung Che, the Canadian urch aids universities in Japan and Korea. The board of governors of the United oard, at a recent New York meeting, pressed gratitude for this gift. At its ctions it named Mrs. Hugh D. Taylor, erseas executive secretary of the Dominion oard, WMS, as one of its vice-presidents, d Dr. D. H. Gallagher, secretary of the verseas Board, to the Board of Trustees. The United Church is represented on the aff of Chung Che College by the Rev. alton Tonge. Dr. Leslie G. Kilborn, at esent on the staff of Hong Kong Univer-y, will, on completion of his contract next ar, transfer to the Chung Che staff to ach science.

ar for Departing Minister

Collier St. Church, Barrie, Ont., said fare-ell to the Rev. Ernest Lewis, their minister r 19 years, who has gone to James St. nited Church, Exeter, Ont. As a climax his long and successful ministry, Mr. ewis, who took an active part in both urch and community affairs, was given the Citizen of the Year" Award, presented nually by the Canadian Legion. Later at reception nearly 500 crowded into the urch hall. Mr. J. A. Coutts, who presented r. Lewis with a small model of the car hich was the gift of 400 members of the ngregation, spoke in appreciation of his inistry in Collier St. Church, and of Mr. ewis' work in preparation for church exten-on in growing areas of Barrie. Mr. Sam erry explained that it was the minister's thusiasm that had got the church at anty Bay started again after a number of ars without services. Cheques were given Mrs. Lewis and Peter and Ann.

Deaths in the Church

On June 11 at Calgary, **Agnes**, wife of the Rev. R. Erskine Pow, died, aged 83. . . **Ellen**, wife of the late Rev. A. H. Denoon, who had made her home in Lethbridge, Alta., died on June 20. On June 26 at Toronto, **Flora**, wife of the late Rev. J. D. MacRae. . . Residing in Winnipeg, **Jean**, wife of the late Rev. A. R. Maunders, died on June 6. The **Rev. C. L. L. Couzens** died at Arkona, Ont., on June 29. He retired from the active ministry in 1944 after 11 pastorates in western Ontario. . . **Mrs. Annie Holmes**, widow of the Rev. Charles P. Holmes, died at Toronto, on July 4.

New Church for Negroes

Montreal's Negro congregation at **Union United Church** dedicated its completely rebuilt church on June 24, in services conducted by retiring conference president Rev. P. C. Lewis. The church and gallery were

Dr. Este seeks admittance to his new church

packed with representatives of the city's Negro community and visitors from neighbouring United churches. The sermon was preached by the Rev. Campbell Wadsworth, a long-time friend of Union's minister, the Rev. C. H. Este. The following Sunday, Home Missions Secretary Dr. M. C. Macdonald officiated at the dedication of the places.

Bequests Aid Missions

Home and overseas missions were major beneficiaries from bequests to The United Church of Canada between January 1 and May 31, Treasurer Dr. V. T. Mooney has announced.

Newfoundland's beloved **Rev. Ezra Broughton** bequeathed $100 each to home and overseas missions; **Miss Lila A. E. Carter,** Vancouver, $300 and a share of the residue for overseas missions, with an additional $300 and a share of the residue to Fair Haven, the Burnaby Home for Senior Citizens. $20,000 for home missions came from the estate of **Dr. John R. L. Eede,** Leamington, Ont., and from **Mrs. Ethel May Graham,** Newmarket, $500 for overseas missions. **Mrs. Mabel E. Hale,** Orillia, Ont., gave $100 for overseas missions (the church at Kharua, India).

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the residue of the estate of **Rev. Adam Irwin,** Brantford, goes to home missio and from the estate of **Miss May Lenn** Frankford, Ont., $1,000 for missions. T **Rev. William A. Lochead,** Toronto, left share in the residue for home and overse missions, and the Pension Fund.

From the estates of **Mr. William Mayhe** Huntsville, $500 for home missions; M **Silas M. Miller,** Moore Township, On $500 for missions; **Miss Laura M. Mia** Toronto, $3,000 for overseas missio (Africa); **Mr. Levi E. Smith,** Essa Tow ship, Ont., a share of the residue for hon missions and pensions; **Mrs. Emmaretta Thomas,** Brantford, Ont., one-half t residue for missions.

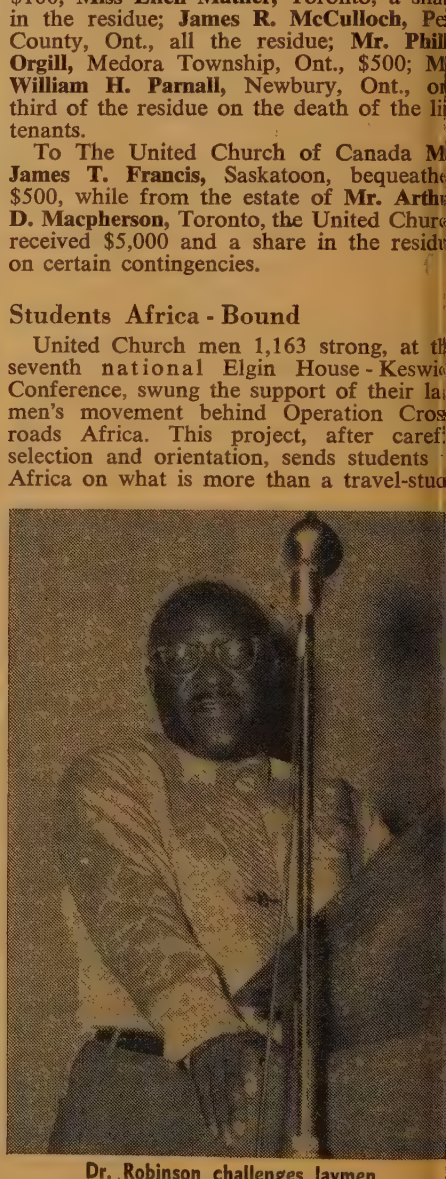
The Pension Fund received $1,000 a Fred Victor Mission, Toronto, $1,000 fro the estate of **Mr. J. Frank Clegg,** Toront From the estate of **Miss Ida H. William** Petite Riviere, N.S., all the residue for t Pension Fund. **Mr. Thomas Wallace,** Fo Erie, Ont., bequeathed $100 to the Pensio Fund and $100 to the Missionary a Maintenance Fund.

There were a number of bequests to t Missionary and Maintenance Fund. M **John Clifford Lundy,** Kelowna, B.C., ga $100; **Miss Ellen Mather,** Toronto, a sha in the residue; **James R. McCulloch,** Pe County, Ont., all the residue; **Mr. Phil Orgill,** Medora Township, Ont., $500; M **William H. Parnall,** Newbury, Ont., o third of the residue on the death of the li tenants.

To The United Church of Canada M **James T. Francis,** Saskatoon, bequeath $500, while from the estate of **Mr. Arth D. Macpherson,** Toronto, the United Churc received $5,000 and a share in the residu on certain contingencies.

Students Africa - Bound

United Church men 1,163 strong, at t seventh national Elgin House - Keswi Conference, swung the support of their la men's movement behind Operation Cros roads Africa. This project, after caref selection and orientation, sends students Africa on what is more than a travel-stu



Dr. Robinson challenges laymen

trip. They live and labour in work camp with tribal groups in rural areas.

After two years of planning, field wor

(*Continued on page* 28)

SORT TOWN CHURCH

(*Continued from page* 19)

ner Methodist, has already succumbed Bayfield history. It was with delight he nd in a drawer in the communion table old metal token, with its legend, "This in Remembrance of Me."

The earliest entry in the kirk session k, dated 1860, notes that "tokens of nission to the Lord's Table were dis-puted to the following"; and the list of se partaking at the service duplicates first list exactly.

Mr. Peacock believes this is evidence of the old Church of Scotland reserved or closed communion, but Mrs. Scotchmer disagrees. She remembers her father, an elder, distributing tokens a few decades later just like modern communion cards. Changes resulting at the union of the four Presbyterian bodies in Canada in 1875 could account for both being right.

An open invitation to all Christians marks midsummer communion service now at St. Andrew's. For visitors, the sacrament in the intimacy of a small church is deeply moving.

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Are the offices of the WMS in the new church house covered with broadloom carpet?

A. No. Sorry.

Q. Do you think, in a small city, that it would be reasonable for the Women's Federation to give notice, in the first of May church announcements, that there will be no banquets or wedding receptions catered to, during the summer holidays?

A. If that's the decision it seems a good idea to let the congregation know so they can arrange for caterers elsewhere.

Q. In a recent issue of THE OBSERVER *there was an article entitled, "What Catholics Can Teach Protestants"? Why do you term the Roman Catholic Church, plainly Catholic and not Roman Catholic, since we must say that we believe in the Holy Catholic Church in order to join the United Church?*

A. We occasionally omit Roman when readers know from the context what is meant.

Q. Is it customary for people to pay a minister for funeral and baptismal services? If so, how much? How long has this been in effect?

A. Apparently it has long been the custom for people of some churches, especially those from tax-supported churches of Europe, to pay for extra services. This is not customary in the United Church, although the custom seems to be growing (for non-members especially) to give a minister a gift or recompense him for funeral services.

Q. Is it proper to place flowers (dedicated to the glory of God in memory of someone) and full collection plates on the communion table?

A. It's not improper, but it may be preferable to provide flower standards. It seems to be customary to place the offerings of the people on the table—not empty plates.

Q. Do you have to be baptized to become a member of the United Church?

A. Yes.

Q. Should ministers not at least wear clerical collars for church services?

A. That's our preference, but we don't criticize a brother minister who has preference for a collar and tie.

Q. Which is the better place for the choir, in the chancel, or in a gallery at the back of the church?

A. The purpose of a choir, we are informed by the experts, is to be heard, not seen. But we're among those who happen to like to see a well-robed, well-disciplined choir, too.

Q. Does the United Church teach that a baby is not born in sin?

A. No.

Q. What is the United Church opinion on cremation?

A. It has no official position, but its ministers often conduct Christian services for those whose bodies are to be cremated, not buried.

Q. Is Dr. A. J. MacQueen moderator of The United Church of Canada or moderator of The General Council of The United Church of Canada?

A. The latter is correct.

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began in 1958 with 60 North American students (one Canadian) representing all religious, racial and social groups working along with African students in French Cameroons, Ghana, Liberia, Nigeria and Sierra Leone. This person-to-person relationship already has made notable impact in furthering mutual understanding and helping Africans to face present and future problems.

Rev. James H. Robinson, DD, director of Crossroads Africa and pastor of N York's Church of the Master, was spec speaker at the first weekend, June 12-1 Hugh H. Smythe, PhD, of Brooklyn Colleg another outstanding expert and consulta on African affairs, presented the picture the continent's tremendous social, politic and religious problems at the June 19-2 weekend.

The "double-header" gathering marks major milestone in the growth of the me conference movement in the United Chur which began six years ago with 145 m at Elgin House. Latterly the facilities nearby Canadian Keswick were used al and when hundreds of applicants had to turned away last year the Board of M decided to arrange the two weekends f 1959. The total of 1,163 men practical doubled the 1958 figure.

This year's theme, "The Church To-Day's World," was presented in thr addresses by the Rev. A. Leonard Griffi of Chalmers Church, Ottawa. As D Robinson and Smythe gave the picture crisis and coming decision in Africa, t men realized that here was an immedia challenge to make the theme meaningful and through themselves.

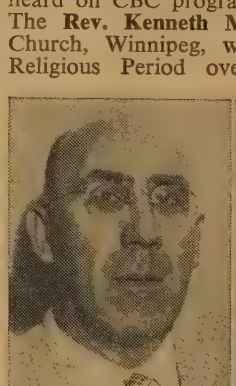
They forthwith resolved what to do wi the offerings at the two Sunday morni Communion services. These totalled ov $3,300 and represent a good start towar a plan for United Church laymen to financ through the Missionary and Maintenan Department, enlarged participation Canadian students in Crossroads Afri beginning in 1960, and the bringing African students to Canadian universities

The Montreal-Ottawa area men's confe ence at Pte. Aux Trembles, Que., add $162 to the project fund.

Tentative plans are to send 10 Canadia students to Africa, at an estimated cost $10,000.

On CBC Radio

Two United Church ministers will heard on CBC programmes during Augus The **Rev. Kenneth Moyer,** Regent's Pa Church, Winnipeg, will broadcast on t Religious Period over the Trans-Canad



Mr. Moyer

Mr. Anderson

Network on Sunday, August 2, 2.30-3 p EDT.

The **Rev. Arthur L. Anderson,** Dunb Heights Church, Vancouver, will broadca over the Dominion Network on Sunda August 23, 4.30-5 pm, EDT.

The **Rev. Gordon Baker,** recentl appointed editor of **The Canadian Church man,** will broadcast over the Trans-Canad network of the CBC on August 16, intr ducing the General Synod of the Anglica Church in Canada convening in Toronto.

* * * *

The Book Steward, the **Rev. C. H Dickinson, DD,** will be in Vancouver durin August where he will occupy the pulpit St. Andrew's - Wesley United Church.

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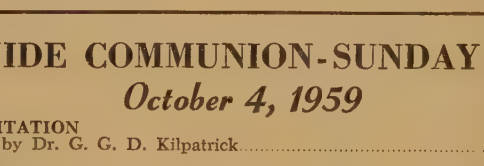

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Executive for New University

The Rev. J. W. E. Newbery has accepted appointment as executive director of the Northern Ontario University Association.

He has recently returned from Trinidad where he served as principal of the theological college at Naparima. Last year he was on loan from the United Church in Jamaica where he was instrumental in founding the new theological college for the West Indies. Doctors have advised him not to return to a tropical climate.

Two northern presbyteries, North Bay and Sudbury, have signed contracts with Wells Organizations to assist in campaigns this fall to raise funds for presbytery needs. There will be special emphasis on a possible new non-Roman Catholic college or university in the north. It is expected that such a project will be in conjunction with other churches, possibly including Roman Catholics, who have already established seats of higher learning in northern Ontario.

Robert Follows Robert

After 10 years as minister of St. James Church, Ottawa, the **Rev. Robert W. McLauchlan** has accepted a call to St. John's United Church, Hamilton, Ont. The **Rev. Robert Bartlett,** minister of St. John's, has entered the RCAF Chaplaincy and has been posted to Summerside, P.E.I.

Honour War Dead

In **Humbercrest United Church,** Toronto, last month, a memorial window was unveiled to honour the men who gave their lives in World War II. The ceremony was conducted by the minister, the Rev. J. Scott Leith; the window was unveiled by Mr. Robert Murray, assisted by Mr. Ellard Yeo; the sermon was preached by the Deputy Chaplain General of the Canadian Armed Services, Ottawa, Col. the Rev. James P. Browne.

Brisbin to Hamilton

The **Rev. Frank Brisbin** has accepted a call to St. Giles Church, Hamilton, Ont., effective in October. He has been at Metropolitan Church in downtown Toronto for 11 years, the last eight as minister and prior to that as assistant to Dr. Peter Bryce.

New Dean for Mount A

Miss Inez Morrison has been appointed Dean of Women at Mount Allison University, Sackville, N.B., effective in September.

For the past three years she has been secretary of the United Church's Personnel Committee for Women Workers and has travelled across Canada recruiting young people for training in church work.

Miss Morrison is a graduate of the University of Saskatchewan, the United Church Training School and the University of London where she received a diploma in theology.

Change at Brantford

The **Rev. G. Victor Lavan** of Beamsville, Ont., has accepted a call to Zion Church, Brantford. He will succeed Dr. Harold W. Vaughan, who has been appointed acting secretary of the Board of Colleges and Secondary Schools.

Tisdale's Double Ceremonies

The dedication of the new $92,000 **St. Paul's United Church,** Tisdale, Sask., by Conference President the Rev. E. S. Dixon of Indian Head, was the climax of nearly two years of planning and construction. Assisting were the minister, the Rev. Norman Quigley, and Prince Albert Presbytery Chairman R. J. McLellan, who conducted a service of licensing to preach of Charles MacNutt, later ordained by the Saskatchewan Conference. Mr. MacNutt had been proposed for the ministry by St. Paul's Church Session.

Dr. Clarke Leaving PCTC

The **Rev. William F. Clarke** (better known as Dr. Bill to westerners) has accepted a call to the pulpit of Zion Church, Moose Jaw. He succeeds the Rev. Robert Morris, who goes to Metropolitan Church, Edmonton.

Dr. Clarke has been principal of the Prairie Christian Training Centre, Fort Qu'Appelle, Sask., since 1952. He went there

a year after the school was started in buildings rented from the provincial government. He has seen it grow into a well-established institution with three large, modern buildings and spacious grounds.

PCTC is one of four United Church training centres for leaders and workers. The others are at Naramata, B.C., Paris, Ont., and Tatamagouche, N.S.

Memorial to Minister's Wife

Pulpit furnishings were dedicated at Richie Church, Edmonton, in memory of **Mrs. Thelma E. Race,** wife of the minister, who passed away a year ago. The pulpit, lectern, baptismal font and communion table were presented to the church by friends, relatives, the Woman's Association and the Ministers' Wives' Association.

Heads Ontario Oddfellows

The **Rev. R. J. McNaught,** Queensville, Ont., has been chosen as Grand Chaplain of the Independent Order of Oddfellows of Ontario.

New Saskatchewan Churches

The new **Nipawin (Sask.) United Church** was dedicated by the Rev. R. J. McClellan, Prince Albert Presbytery Chairman. Dr. Pieter de Jong, St. Andrew's College, Saskatoon, reminded the congregation that "the rule of thumb for church architecture is that seven eighths of the church should be reserved for God and one eighth for man." He said that in this church the building committee had caught the meaning of the rule. The chancel furniture was given in memory of the late W. C. Shearer, QC. The minister, the Rev. David J. H. Cook, welcomed back for the occasion the former minister, the Rev. J. Rae Allan, under whose

(*Continued on page* 31)

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WANTED—Mature or older Registered nurse for assistant supervisor at a chronic 12-bed private hospital. Could start immediately. Apply to Hillcrest Haven, Clarksburg, Ont.

WANTED—Nurse for mission hospital at Bella Bella. 300 miles north of Vancouver on Pacific Coast. Fare refunded after one year's service. Relief nurse for 3-month period also required. Apply to Matron, R. W. Large Memorial Hospital, Bella Bella, B.C.

2A. PULPIT VACANCIES

FRASERVILLE, Ont., 3-point charge—Peterboro Presbytery—vacant July 1st. Comfortable, oil-heated manse, 14 miles south of Peterboro, Village of Bailieboro on Highway 28—graded school in Village—District High School bus at door to Peterboro school. Salary $4,000.00 including travel. Contact J. E. Lewis, Bailieboro, Ont.

FITZROY HARBOUR Pastoral Charge vacant July 1st. Three-point charge. Newly furnished, heated manse with modern conveniences. Thirty miles northwest of Ottawa; Collegiate bus. Interested ministers contact Jack Shaw, Kinburn, Ont.

GUELPH, Ontario, Harcourt Memorial, vacant immediately. Young congregation with church and manse, in expanding college community. Salary above minimum. Contact H. R. Cormick, 20 Floral Drive, Guelph, Ontario.

HAMILTON, Ontario, Livingston United Church, a well established and progressive Church, will require a minister for September 1, 1959. Inquiries should be sent to Mr. George F. Clark, Chairman Pastoral Relations Committee, 530 Maple Avenue, Hamilton, Ont.

MANVERS circuit—Peterboro Presbytery—6-point charge, with student minister assistant, vacant July 1st, salary $4,500.00 including travelling expenses. Write P. J. Rowe, Janetville, Ontario, Chairman, Pastoral Relations Committee.

2A. PULPIT VACANCIES—Continued

MAPLE CREEK, Sask., Pop. 2,100 — United Church pulpit vacant July 1st. Furnished manse, fully modern, new church. Salary $4,300.00 including travel allowance. Interested ministers write to Mr. J. I. Clark, Maple Creek, Sask.

RICHMOND, Quebec—Richmond and Melbourne United Church, vacant from June 30th, 1959. Excellent schools, comfortably furnished manse with oil heating. Interested ministers please write or contact A. A. Healy, Chairman, Pastoral Relations Committee, Richmond, Que.

STAYNER — One-point Pastoral Charge, Simcoe Presbytery, vacant July 1st, 1959. Address inquiries to A. E. Culham, Chairman, Pastoral Relations Committee, Stayner, Ontario.

ST. THOMAS, Ontario, Central United Church, vacant from July 1st, 1959. Interested ministers are invited to write to Mr. J. D. Thomson, Chairman, Pastoral Relations Committee, 30 Hincks Street, St. Thomas, Ontario.

5. CHOIR PERSONNEL

ORGANIST and Choirmaster required for Knox United Church, Calgary, Alta. Rebuilt 4-manual, 72 rank, Casavant Organ. A 50-60 voice mixed choir. Please state experience and qualifications. Applicant qualifications should justify minimum salary of $250.00 per month. Address all replies care of Music Committee.

ORGANIST and choir leader, Westboro United Church, Ottawa; duties to commence Sept. 1, 1959. Teaching facilities. Reply, stating qualifications and salary expected, to R. D. Frayne, Box 957, Ottawa 4, Ont.

ORGANIST and choir leader for St. Paul's United Church, Estevan, required September 1st. Duties to include directing senior and junior choirs. Good vocal and piano teaching possibilities. Mail applications to L. E. Sillers, Chairman, Music Committee, stating experience and salary expected.

ORGANIST-CHOIRLEADER required for Melfort United Church, Melfort, Sask. New two-manual Baldwin organ. Excellent opportunity for music teacher. Minimum piano class of 70 students. Studio and piano provided. Duties to commence August 30th, 1959. Address replies to Chairman, Music Committee, Box 547, Melfort, Sask.

QUALIFIED organist-choirmaster. North Street United, Goderich, Ontario. 2-manual organ. Morning and few special evening services. Opportunity for music teacher in growing town. Commencing Sept. 1st. State experience, qualifications, to Music Committee.

WANTED — Organist and Choir Director for Portland United Church, Saint John, N.B. Two-manual Casavant Organ. Apply, with references to—Mrs. R. D. Keirstead, 1253 Manawagonish Road, Lancaster, N.B.

WANTED — Organist or combined organist and choir leader for St. Paul's United Church, Souris, Man. Casavant Pipe Organ. Splendid opportunity for teaching piano and voice. Please state qualifications, references and salary expected. Duties to commence September 1st. Apply to W. G. Saunderson, Box 481, Souris, Man.

6. ASSISTANT MINISTERS WANTED

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OTTAWA, Ont.—Assistant minister for St. James United Church, vacant Sept. 1st. Comfortably furnished manse; membership 1,150. An important charge in established area of Ottawa. Write A. S. Johnson, Secretary, Pastoral Relations Committee, St. James.

TABERNACLE United Church, Belleville, Ont., requires retired minister or qualified layman to assist the present minister, Rev. James C. Eastcott, in visiting and other pastoral work. Address inquiries to Mr. Gordon Priest, R. R. No. 5, Belleville, Ontario.

7. CHURCH SUPPLIES & EQUIPMENT

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NEWS (*Continued from page 29*)

ministry the work on the new church was begun.

Called by Superintendent of Missions, the Rev. A. Stade, one of the finest and best planned of western town and country churches, the new **Knox Church, Gull Lake, Sask.,** serving 225 families, was dedicated by Swift Current Presbytery Chairman the Rev. R. Hetherington and Dr. Rex Dolan, Winnipeg, assisted by the minister, the Rev. Stanford Lucyk. Dr. Dolan conducted a three-night preaching mission in conjunction with the church opening.

New Life at Eden Mills

When realigning the charges in the Guelph Presbytery two years ago, the closing of the **Eden Mills Church** on the Ebenezer charge was seriously considered. However, it was not done, and the congregation recently re-designed the sanctuary to accommodate their new organ. A special service of dedication and reconsecration was held last month with the supervising pastor, the Rev. E. E. Baskier, in charge. The congregation, under the leadership of lay minister, Mr. Ken Griffiths, has completely transformed the interior of the church and put in a modern heating system.

Expansion at Parkhill

St. Paul's United Church, Parkhill, Ont., completed a $53,000 building fund campaign under the direction of the Rev. W. J. Moore and without outside professional help. The sod for the new Christian education building was turned last month and work has begun on a modern plant adjoining the church to take care of the needs of a growing congregation. The project, in addition to being a financial success, has greatly increased interest in the whole work of the church. Thirty more envelope users have been added and the Missionary and Maintenance Fund has been almost doubled.

Presbyterians to Reorganize

Reorganization of the Presbyterian Church in Canada will be considered next year by the church's 48 presbyteries. A "consultative committee" will study the proposals and report to the General Assembly in 1960.

It has been suggested that there be six major departments in order to accomplish greater efficiency in management and economies in operation. Departments recommended are Christian education, home missions, overseas and inter-church relations, personnel and training, administration and communications, for which it is suggested a public relations officer should be appointed.

Other recommendations are that a Church Council should be created on which all departments would be represented; the holding of a General Assembly every two years instead of annually and provision made for a new General Assembly headquarters to replace the present overcrowded building adjacent to the University of Toronto. The most far-reaching effect of reorganization would be to lessen the powers of the present board of administration which approves the budgets of all church agencies.

Canadian Baptists Celebrate

The Canadian Baptist has been published in Toronto for 100 years, and in late June a centennial birthday party was held at Kingston. One item of the programme was the presentation of the historical play "The Lasting Investment," written by Mr. M. C. Johnston for the occasion and staged by the New Sarum YPU, winners in a contest in which 30 unions competed. **The Canadian Baptist,** which began with a circulation of 700, has now 14,500 subscribers.

Teenage Get-together

The Canadian Junior Red Cross will sponsor the first world wide international study centre to be held under its auspices. It will be held in the University of Toronto, August 11-22, and will be attended by 200 teen-age representatives of 32 nations. There are 1,304,000 members of the Canadian Junior Red Cross which is the world's largest youth organization.

Dates to Remember

Fourth annual Institute on Church Music, for ministers, choirmasters and organists. Emmanuel College, Toronto, August 28 - 30. Registrar, R. D. Swinton, 109 St. Paul Ave., Brantford.

Naramata Christian Leadership Training School Alumni reunion at Naramata, B.C., August 8 - 17. Dr. Nels Ferre will speak during the "School of Religion."

The annual fall get-together of the Toronto Ministers' Wives' Association will be held on Friday, October 16th. It will take the form of a tour of "United Church House," 85 St. Clair Ave. E., from 2 - 3.30, followed by tea.

Publishing House Notes

Visual-Aid Services

THE Film and Slide Department of The United Church Publishing House, known commercially as Ryerson Film Service, is now being carried on as part of the Retail Department. Projectors, screens, filmstrips may be purchased at the new Bookstore, 85 St. Clair Avenue E., Toronto. All enquiries for Visual-Aid materials may be made there.

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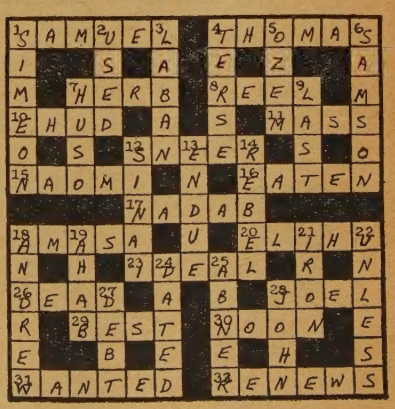
The Book Steward.

CROSSWORD PUZZLE SOLUTION



don't take a holiday from church

Three out of four Canadians enjoy their annual vacations during the summer months . . .

Starting out on your vacation need not mean bidding "good-bye" to church . . .

NO MATTER WHERE YOU GO THIS VACATION TIME YOU'LL FIND A CHURCH NEARBY